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CERTAINE  
SERMONS

Made in OXFORD, Anno  
Dom. 1616.

Wherein, is proued, that Saint PETER  
*had no Monarchicall power over the*  
rest of the *Apostles*, against *Bellarmino,*  
*Sanders, Stapleton,* and the rest of that  
COMPANIE.

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BY  
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now BISHOP of  
OXON.

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LUKE 12. 41. 42. &c.

Then Peter said vnto him, MASTER, tel-  
lest thou this parable vnto vs, or vnto all?

And the Lord said: who is a faithfull Steward,  
and a wise, whom the Master shall make ruler  
ouer the household, to giue them their portion of  
meate in due season?

Blessed is the seruant, whom the Master, &c.

1.



N this short Parable  
our Sauour deliuers  
the *qualities* requisite  
for a good Steward,  
and the ample reward,  
which shall bee giuen  
him: and secondly the  
*faults* observable in an  
euill steward; & with-  
all, the punishment

that is due vnto him.

2. The *qualities* required in a good Steward are  
many: 1. He must be *fideliu*, faithfull. 2. He must be

B

*humble*

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humble and serviceable to his Master; for hee is but *aeconomus*, or *seruus*, a Steward, or Seruant, *verse 43.* 3. He must be *Prudens*, wise. 4. He must not be an intruder, but lawfully called by his Master: *Quem constituit Dominus super familiam suam*, for the Lord makes him ruler ouer his household. 5. He must be *diligent*, and carefull in executing his office and function, *Et dare in tempore tritici mensuram*, and giue them their portion of meate in due season.

3. The particular circumstances of the reward, as also of the *euill steward*, and his punishment, I will note hereafter; for as S. *Augustine* said, *Hac pauca de multis breuiter perstringo, ne propositum operis mei nimiam longitudine (diuisionis) impediam*: For before we come to speake of the qualities of this Steward, wee must finde out, who the Steward is.

*August.*

*Hilar. de Trin.  
lib. 1.*

4. The ancient Fathers, *Qui dictorum intelligentiam expectant ex dictis potius, quam imponunt*, who rather collect the meaning out of the words, then impose a new sense vpon them, doe commonly vnderstand the Apostles, and the Bishops their successors, to be the Steward here described. Thus *Ambrose super locum*: *Hilarie super 24. Math: Ierome super locum: Chrysost. lib. 2. de sacerdote: Theophilact super locum, &c.* Thus also the interpreters, and commentators of the Church of Rome, *Beda, Thomas, Gorran, Abulens. Caietan, Salmeron, and Iansenius*. But when those of the Church of Rome come to matter of question, and controuersie, they behaue themselves like Poets (who (as *Seneca* notes,) *Nou putant ad rem pertinere verum dicere; sed aut necessitate coacti, aut decore corrupti, id quemq. vocari iubent, quod belle facti ad versum,*) and  
name

*Sen. de benefis.  
lib. 1. cap. 3.*

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name him the *Steward*, who best fitteth, in their opinion, the businesse in hand.

5. Thus *Bellarmino*, when hee proves against the *Presbyterians*, that Bishops are superior to Priests, *in re dinino, tum ordinis potestate, tum iurisdictione*, allea-  
geth for one prooffe this parable, as *S. Mathew* deli-  
vers it, *Quis est servus fidelis & prudens, &c.* Who is  
a faithfull servant? &c. and saith fairely and truly,  
*Hæc verba Hilarius, & cæteri patres, de Episcopis dicta*  
*esse volunt*; *Hilarie*, and the rest of the Fathers, will  
haue these words to be vnderstood of Bishops; and  
so proves the superiority of Bishops aboue Priests.  
But when he disputes against vs Protestants, for the  
*Monarchie* of the Bishop of *Rome*, then this *Steward*  
is the Pope; and although (saith he) *Ambrose*, *Hila-*  
*rie*, and *Ierome*, vnderstand it of the Bishops general-  
ly, yet surely the Scripture entendeth the *Popes Ma-*  
*narchie*. *Quamvis patres* (saith he) *non loquantur ex-*  
*presse de Episcopo Romano, tamen sine dubio sententia*  
*scriptura illa est*; Although the Fathers speake not ex-  
pressly of the Bishop of *Rome*, yet without doubt that  
is the meaning of the Scripture.

6. *Sine dubio sententia scriptura illa est?* Nay, it  
will not be carried with so slight a prooffe as *Sine du-*  
*bio*. The *Popes Monarchie* ouer the Church, ouer the  
whole Christian world, is a matter of highest mo-  
ment; *Non coniecturâ sed manibus, & oculis tenenda*;  
we are like *S. Thomas*, we will see it with our eyes, &  
feele it with our fingers, it must be made sensible, be-  
fore we will grant it. *Tullie* saith, *Turpe est dubitare*  
*philosophos, quæ ne rustici quidem dubitant*; If euery  
vulgar interpreter, together with the Fathers, had

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deliuered that sense, it had beene a shame for so great a Deuine to haue doubted of it : but the Fathers (he confesseth) vnderstand it of Bishops indifferently : and no late expositor, that I haue read, once dreames of the Pope ; and yet, *sine dubio sententia scriptura illa est*, Without doubt that is the meaning of the Scripture.

Cic. de Inuent.  
lib. 1.

7. It is but a rhetoricall tricke, *Id sumere pro certo, quod dubium, controuersumq. est*, not to doubt of that, which he knowes is controuerted. *Eorum qua constant* (saith Tullie) *exempla ponenda ; eorum qua dubia sunt, rationes afferenda :* seeing he knew this interpretation would be especially controuerted, he should haue kept on his course, and haue brought prooffe and reasons for it, & not tell vs, *Sine dubio sententia scriptura illa est*, Without doubt that is the meaning of the Scripture : If he thought it did *constare*, and were euident to his party, yet *exempla posuisset*, hee should haue brought some certaine and vndoubted examples or authorities for our satisfaction, from Greeke Fathers, or Latine, or Councels, &c, as his manner is.

Cic. pro Quint.

8. There are two faults much vsed *inter Polemicos*, the writers of controuersies, which are very offensive to ingenuous readers ; and no maruell, for, *Quibus rebus animus quasi debito fraudatur, offenditur*, The minde of man is offended, when it is defrauded of that, which is due vnto it. Tullie saith, that both these faults are ridiculous. *Ridiculum est, quod est dubium, relinquere incertum* ; (saith he) It is but a mockerie to passe that ouer without prooffe, which is doubtful : And againe, *Ridiculum est, quod nemini dubium est, indicare* ; It is also a ridiculous mockerie to vse  
many

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many proofes and reasons to confirme that, which no man denies.

9. The former tricke is heere vsed by *Bellarmino*, but because this assertion, this *sine dubio*, is very thinne, & *pellucet*, and we may discern great weaknesse through it; hee vseth inexpressible fraudes to abuse this Text; and first he hath this sleight to deceiue his readers. That, whereas disputing against the Presbyterians for the superiority of Bishops, hee saith, *Sanctus Hilarius, & ceteri patres de Episcopis hæc verba dicta esse volunt*; S. Hilarie, and the rest of the Fathers, will haue these words to bee vnderstood of Bishops, of all indifferently; alleaging a consent of Fathers: when hee disputes for the Popes Monarchie against vs (finding himselfe much crossed by that generall consent of interpretation) hee concealeth it, and alleageth two or three Fathers onely for that opinion, as if there were no more of that minde, without & *ceteri*, as before: and then hee opposeth his owne credite to them (as if he were a Geometer, *Qui non suadet, sed cogit*;) saying, *Sine dubio sententia scriptura illa est*; Whatsoever those Fathers say, this is the meaning of the Scripture, *Ut Episcopi particulares sunt summi aconomi in Ecclesijs suis, ita Romanum Episcopum esse summum aconomum in Ecclesiâ vniuersâ*; As particular Bishops are the chiefe stewards in their owne diocesse, so the Bishop of Rome is the chiefe steward in the vniuersall Church.

10. In which words I obserue a second sleight, which is this: That whereas the Text saith, *Quis est fidelis aconomus & prudens, &c.* he seemeth to reade, *Quis est summus aconomus, &c.* affirming out of that

place, that euery Bishop is *summus aconomus in Ecclesia sua*, and so by consequent the Bishop of Rome is *summus aconomus in Ecclesia vniuersa*. But if he would haue concluded fairely, and said, *Quilibet Episcopus est aconomus in Ecclesia sua*, ergo, *Romanus Episcopus est aconomus in Ecclesia sua*, id est, *Romana*: *sine dubio sententia scriptura illa fuisset*. Or thus, *Quilibet Episcopus est summus aconomus in Ecclesia sua*, ergo, *Romanus Episcopus est summus aconomus in Ecclesia sua*, in his owne peculiar diocesse of Rome; the word *summus* being vnderstood vniuocally in the antecedent, and consequent, *sine dubio sententia scriptura illa fuisset*; without doubt that had beene the meaning of that Scripture.

11. But to conclude thus, *Quilibet Episcopus est summus aconomus in Ecclesia sua*; ergo, *Romanus Episcopus est summus aconomus in Ecclesia vniuersa*, as it hath no consequent or warrant from my Text, wherein there is no word of *summitie* or *vniuersalitie*, so it is false, fallacious, and equiuocall: for *summus* in the antecedent, applied to euery Bishop in his diocesse, hath onely the force of a *comparatiue*, as if he should say, a *superior* in his Diocesse, who may haue an Arch-Bishop, or Patriarke aboue him, as well as Priests and Deacons, that are his inferiours; but *summus* in the consequent applied to the Pope, is taken *superlatiue* in the proper signification, which Tullie giues it, *Summum est, quo nihil est superius*. *Summus* in the antecedent is *Aristocraticall*, and admits many fellow-Bishops and equals, who are all *Summi*, and *Optimates* in the Church of God: but *summus* in the consequent, or in the Pope is *Monarchicall*, both  
*Caesar*

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Caesar, & Pompey, *Quo nemo superior, cui nemo aequalis.* *Summus* in the antecedent hath *ordinarium potestatem* onely ouer his diocesse; but *summus* in the consequent hath *plenitudinem potestatis*, to doe what pleaseth him, without councell, without controule, without Law, in the vniuersall Church; *potestatem despoticam*, or *παμβασιλειαν*, which is not allowable in the Church of God. So that S. Mathew, and S. Luke (as he thinks) mistooke our Sauour, when they reade, *Quis est fidelis aconomus?* for, he either said, or meant, *Quis est summus aconomus?* for, *sine dubio sententia scripturæ illa est*; he meant (saith Bellarmine) the great Pope, or Monarch of Rome.

12. A third sleight he hath to corrupt this Text, which carrieth it more directly to the Bishop of Rome, and that is, by appropriating these words to S. Peter: for all S. Peters prerogatiues (they suppose) run as directly into the sea of Rome, as all maine riuers into the Ocean. This is a flat contradiction to that receiued interpretation, which Bellarmine vrgeth against the Presbyterians, *Hilarius & ceteri patres de Episcopis dicta esse volunt*; for by this new glosse all other Bishops are directly excluded.

13. In his first booke *de Pontifice Romano*, (where *De Pontif. Rom. lib. 1. cap. 9.* he affirms, *Regimen Ecclesiasticum præcipuè Monarchicum esse debere*) in his fourth reason, which is drawne from the similitudes, whereby the Church is described in the Scriptures; among other things (saith hee) the Church is likened to an house, which hath *unum Dominum, & unum aconomum*, as it is Luke 12. *Quis est fidelis dispensator & prudens, quem constituit Dominus?* &c. *Quæ verba* (saith hee) *dicuntur Petro; these*

these words (saith Bellarmine) are spoke to *Peter*.

*Iansen.*

*Aug: de verb.  
Dom. ser. 13.*

14. That *S. Peter* moued the question that occasioned this Parable, is euident in my Text; but he did it (as the Interpreters say, and namely *Iansenius*) *omnium Apostolorum nomine, ut solet*: as also he answereth sometimes in the name of the rest, as *S. Augustine* obserues; *Petrus in Apostolorum ordine primus, in Christi amore promptissimus, saepe vnus respondet pro omnibus; vnitas in multis.* *Peter* the first in the order of the Apostles, & the readiest in the Loue of Christ, answereth oftentimes one for all; shewing an vnity in the many. And *S. Cyril* giues reasons, why it should be so: and here the Text implies that *Peter* did speake for them all; for he saith, *Domine ad nos dicis parabolam hanc, an ad omnes?* And if the question were made in the name of them all, it is likely the answer was made to them all.

15. *Bellarmino* answeres, that *Peter* asked the question, *Et respondit Dominus Petro, Quis putas, &c.* and then he glosseth it thus; *Tibi o Petre in primis dico*: I speake onely to thee o *Peter*; for *in primis* here signifieth not especially, but onely; for (saith hee) by certaine words of the singular number vsed in this Parable, *Dominus aperte indicat, se vnum seruum toti domui propositurum, qui a se solo indicari possit*; the Lord doth plainly shew, that he will set one seruant ouer the whole house, which seruant he onely reserues to his owne iudgement.

16. But not onely this glosse, *Tibi o Petre in primis dico*, corrupts the Text, but the words of the Text are corrupted by *Bellarmino*, who saith, *Respondit Dominus Petro*; when the Text hath barely, *Dixit autem*

*autem Dominus*, without mentioning *Peter*. And if there had followed so great a consequent vpon *Peters* mouing the question, and our Saviours answere to him by name, as the Monarchie of the Church; *St. Mathew* would not haue omitted that circumstance.

17. But admit that the Euangelist said, *Respondit Dominus Petro*, and that our Saviour made answere to *Peter*; yet it is not spoken of *Peter*, but of all. *Bel-larmine* knew this might be replied, and therefore he addeth, *Hæc verba dicuntur Petro, & de ipso Petro*, these words are spoke to *Peter*, and of *Peter* himselfe; and for prooffe he brings *Chrysostome*, and *Ambrose*, *Certe* (saith he) *hunc locum disertè explicat Chrysostomus de Petro, & successoribus eius, Lib. 2. de Sacerdot. circa principium; Cui Ambrosius assentiens, &c.*

18. Hee quoteth *S. Chrysostome* curiously, the booke, and the part of the booke, but alleageth not his words; and no maruell, for, *Certe hunc locum disertè explicat Chrysost. de discipulis Christi, non de ipso Petro*; certainly *Chrysostome* doth expressely interpret this place of the Disciples of Christ, and not of *Peter*: for not farre from the beginning of that second booke hee saith, *Dominus cum discipulos alloque-*  
*retur, ait, Quis est fidelis seruus, &c.* *Chrys. de Sacerd. lib. 2.* When our Saviour spoke to his Disciples, he said, *Who is a faithfull seruant, &c.* And although he say not farre from the beginning of that booke, *Christus curam omnium tum Petro, tum successoribus Petri committebat*, (which may be verified of any other of the Apostles) yet hee offers not to prone that by this Text; but comforts his friend *S. Basil* (who was newly made Bishop, and

repented himselfe of accepting it ; charging S. Chrysostome, that he by sleights had drawn him into it ; (*Longa est narratio, longa Ambages,*) You cannot vnderstand that second booke, except you reade ouer very diligently the former ; he comforts him, I say, by telling him, that if he proued to be *fidelis dispensator, & prudens* ; that is, a good Bishop, not a good Peter, not a good Pope, but a good Bishop in Greece, and performed well the feeding of his flocke, which would argue his loue to his Master ; then hee should receiue the reward mentioned in this Parable, *Super omnia bona eius constitueret eum* ; and so interprets this Text of the Disciples in generall, and the Bishops their successours, as other Fathers doe : Thus haue wee a good Chrysostome falsly alleaged, to sway an ill cause.

*Ambros. sup.  
1. Tim. 3.*

*Bellar. lib. 2. de  
Concil. cap. 17.*

19. To S. Chrysostome (saith he) Ambrose assents ; but this Ambrose neither nameth Peter, nor yet this my Text : but in his Commentaries vpon 1. Tim. 3. he hath those very words quoted by Bellarmine, *Domus Dei est Ecclesia, cuius hodie rector est Damasus* ; which will neuer proue by any consequent that these words were spoken by our Sauour, *Petro, & de ipso Petro*, though we should yeeld to the Pope all Peters prerogatiues. But what author (thinke you) is this ? In his second booke *de Concilijs*, hee alleageth him with S. Chrysostome, to this very purpose, and there calls him Ambrose, as the other Chrysostome ; but here he saith with addition, or rather detraction ; *Ambrosius, vel quicumq; est autor illius Commentarij* : You must value him high, because he is coupled with Chrysost. & then they opposed to S. Hilarie, & all the Fathers.

20. But

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20. But when Bellarmine speaks not *Polemice*, but *historice*, when hee hath him alone in a corner, and makes no vse of him, he tells vs, that in these Commentaries vpon S. Pauls Epistles, which are found in St. Ambrose his workes, *Sunt non pauca, quæ Pelagij Bellar. de scrip- errores continere videntur*: and thinkes, that the au-  
tor. Eccles.  
thor of them was one *Hilarius*, not *Arelatensis*, nor *Pictauiensis*, but *Hilarius Diaconus Romanus, qui Luciferi scisma propagauit*: A good author (no doubt) who fauoured the heresie of *Pelagius*, and the scisme of *Lucifer Calaritanus*.

21. Thus wee may see, that these wranglers, in *Hilar. lib. 1. de Trim.* controuerlies, *non referunt sensum*, deliuer not the receiued sense of the Scripture, *sed afferunt*, but they vary it at their pleasure, as best fits their purpose. This *Steward* was first, all the Bishops and Prelates of the Church, as *Hilarie* and all the Fathers are said to affirme: Secondly, He was euery Bishop in his priuate See, and the Bishop of *Rome* in the vniuersall Church; *Et sine dubio sententia scriptura illa est*: Thirdly, It is *Peter* alone; and so consequently the *Pope*: and to proue it, a true *Chrysostome* is alleaged falsly, and a false *Ambrose* is alleaged vainely, *Et talibus fundamentis tota domus nititur*; And vpon such foundations as these, their whole edifice relies.

22. But because these three false pillars are too weake to support so high, & ample a building (as the *Popedome* is now,) vpon the foundation of this Text, he addeth a fourth sleight, to deceiue his readers. Wee all confesse ioyntly, that *Ecclesia una est*, (as S. Cyprian *Cyprian de vnus Eccles.* saith) there is one Catholike Church, *Qua in multitudinem latius incremento fecunditatis extenditur*; Which

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by a miraculous increase, and fecundity is extended, and diuided into many particular Churches. There is *unum Lumen*, one great Catholicke Light; but *multi radij*, many beames of that great light. *Arbor una tenaci radice fundata*, One maine Catholicke tree fastened, and founded with a sure roote; and there are *rami arboris multi*, many branches of this Catholike tree; Finally, *una gens*, one Catholicke nation or kindred, who were first called *Fideles*, and afterwards *Christiani*, Christians, at *Antioch*; *Et multa familia*, many particular families, or Churches: Now, because *Oeconomus*, *quem constituit Dominus super familiam suam*, doth literally or naturally (as Bellarmine confesseth) by the interpretation of *Fathers*, signifie euery Bishop in his peculiar *Diocesse*, in his peculiar *Sunne-beame*, in his peculiar *branch*, in his peculiar *family*, and so consequently the Bishop of *Rome* in his *Diocesse* onely, or particular family. That the Text may reach home to the establishing of the Popes vniuersall *Monarchie*, and proue, that hee is *Summus aconomus in Ecclesia vniuersa*; Hee addeth vnto the Text, as before a word of *Summitie*, or *Supremacie*, so now a word of *Vniuersalitie*, that as before hee made him by a sleight the *supreame* Bishop, *Supra quem nemo*, Hee might make him an *vniversall* *supreame* Bishop, *Qui supra omnes*, an *vniversall* *Monarch* ouer all the Church.

23. For Bellarmine disputing against Barkley, for the maintenance of the Popes vniuersall *supremacie*, perceiuing that *Familia*, one onely *Family*, signified by the word of my Text, was not spacious enough to entertaine that great *Monarch* *vniversall*: But if his

his Cardinals should attend him, they would com-  
 passe him in, *Et coarctarent eum undiq;* ; He enlargeth Luk. 19. 43.  
 it as much as may be, *Et dilatat terminos vsq;* ad Eu- Bellar. cont. Barc.  
 phratem; and saith, that the Pope *Constituitur est super* cap. 34.  
*omnem familiam*, Cap. 34. And againe, Cap. 24. *Qui* Jb. 6. 24.  
*toti familia præst.* And so where our Saviour said,  
*Quis est fidelis æconomus, quem constituit Dominus su-*  
*pra familiam*; He chops, and changes, and addes to  
 the Euangelist, and makes him say; *Quis est summus*  
*æconomus, quem constituit Dominus supra omnem famili-*  
*am*, or *supra totam familiam*; and so beates off the  
 Text from the confirmation of Bilhops in their par-  
 ticular Churches, and Families, as hee applyed it a-  
 gainst the Presbyterians; and abuseth it by corrupti-  
 on, only to establish the Popes vniuersall Monarchy.

24. I stand not to vrge the vanity of this addition,  
 or corruption done of purpose to make the word  
 stretch to the vniuersall Church; but *Sine dubio fa-*  
*milia, & tota familia*, are both one, and imply but one  
 part of a stocke or kindred: For among the Romans,  
*Gens*, or *Genus*, was the whole kindred; *Familia*, or  
*Stirps* were the diuers branches. *Genus* was refer'd *ad*  
*nomen*; *Familia ad cognomen*. *Cornelia gens*, was the  
 name of one whole house or kindred; *Scipiones, Len-*  
*tuli, Dolabella, Cinna, Scylla*, were *cognomina*, or *fami-*  
*lia gentis Cornelia*: So that as *Familia Scipionum*, and  
*tota familia Scipionum*, is all one, and neither of both  
 comprehends *Gentem Corneliam*, of which there were  
 many other families: So here *familia*, and *tota familia*,  
 is all one, and neither of both properly signifie *Gentem*  
*Christianam*, the vniuersall Church, of which there  
 are many particular branches, and families.

25. And it seemeth that the Holy Ghost would haue this obserued; for when the Apostle would expresse the vniuersall Church, hee vsed not θεοπατρία, which is found in my Text, (which Beza noted well, and with him *Salmeron*, and before them both *Caictan*, to signifie *famulitium*, the seruants, or inferiour part of a family, not a family, as *Bellarmino* reades for his aduantage,) but the holy Apostle vseth a word which signifieth *gentem*, an whole stocke or kindred, consisting of many families, saying; *I bend my knees to the Father of our Lord Iesus Christ*, ἐξ ὧν πᾶσα πατρία ἐν οὐρανοῖς, καὶ ἐπὶ τῆς γῆς ὀνομάζεται, Of whom the whole nation or kindred, both in heauen and earth, are denominated *Christians*.

25. Here now, when the Holy Ghost would expresse the vniuersall Church, he saith, πᾶσα πατρία, (which word πᾶσα, saith Beza, signifieth ὅλη, *totā collectiue*, as in some other places,) πᾶσα πατρία, not θεοπατρία: which word πατρία, as the olde vulgar translates, is *paternitas*; as *S. Ierome*, *parentela*; as *Erasmus*, *cognatio à communi patre*; and as Beza, *familia*; but taken largely, as hee acknowledges in his notes, when he saith *Familia*, id est, *Gens, quæ communem unum patrem familia habeat, ut sanè habet Ecclesia in Christo coaptata*.

27. And this Greeke word πατρία, whereby the vniuersall Church is noted, is so significant, that it troubled the Interpreters (as you see) to expresse it with a fit Latine word; and therefore euery man varies vpon it according to his owne sense: so that it is no great maruell, if the vulgar translator retained still the very Greeke word, *Psal. 95. Afferte Domino patria*

*patria Gentium*, *afferte Domino gloriam & honorem*; Which I reading often, tooke it for the Latine word *Patria*, the countries of the Heathen, till I observed that the *Septuagint* read  $\pi\alpha\tau\rho\iota\alpha\iota$ , for the people;  $\epsilon\upsilon\gamma\alpha\gamma\epsilon\tau\epsilon\ \tau\omega\ \kappa\upsilon\rho\iota\omega\ \kappa\alpha\iota\ \pi\alpha\tau\rho\iota\alpha\iota\ \tau\omega\ \iota\delta\upsilon\omega\tau\iota$ ; And because the olde vulgar thought the word, *familia*, would not reach home, if hee should say, *familia gentium*; and he would not read *gentes gentium*, for the *Cacophonie* and *equivocation*, hee continued the Greeke word saying, *Afferte Domino patria gentium*.

28. But with this tricke of corruption I note not *Bellarmino*, though hee reades *familia* for *famulitium*, for *famulitium* a part, and an inferiour part, the servants of the family; *familia*, an whole family, of Wife, Children, and Servants, because the olde vulgar doth reade so; and hee takes him, and leaves him, for his best advantage: But I stand somewhat the longer vpon this note, because *Bellarmino*, *Sanders*, *Stapleton*, and other, worke great wonders out of this word *Familia*, to maintaine the Popes Monarchie; though it be falsly translated for *Famulitium*, *Familia*; and then for *Familia*, *tota familia*, and so abused to signifie the vniuersall Church.

29. A fitt sleight which *Bellarmino* vseth to abuse this Text, and corrupt it, to maintaine thereby the Popes Vniuersall Monarchie, is in his booke *de Concil. autoritate*; where he hath this proposition; *Summus Pontifex simpliciter, & absolute est supra vniuersam Ecclesiam, & supra generale concilium, ita ut nullam in terris supra se iudicium agnoscat.* This proposition (saith he) is *ferè de fide*; no, not so; it is rather *verè de blasphemia*: For is not this proudly to vsurpe the title,

*Bellar. de Concil.  
lib. 2. cap. 17.*

Ephes. 1.22.

title, and style of our great Master? For is not *Christ Iesus* onely *Summus Pontifex simpliciter, & absolute, supra Ecclesiam uniuersam, qui nullum supra se iudicium agnoscat*? What difference betweene this prerogative of the Pope, and that of our Saviour, *Ephes. 1.* where it is said, that God ἐδωκεν αὐτὸν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ; He made our Saviour κεφαλὴν, *Summum Pontificem, or caput simpliciter, & absolute, τῇ ἐκκλησίᾳ*, to his whole Church; ὑπὲρ πάντα ouer all men, and ouer all things, as the *Vulgar* of Christ; and as *Bellarmino* of the Pope, *Supra uniuersam Ecclesiam*.

4.

30. What? not enough to be *Primus*, which may inferre a *Primacy*, which the ancient Church granted; but he must be *Summus*; *Similis ero altissimo*, which intends a Monarchie, and our Saviour detested, when hee said, *Reges gentium dominantur eorum, vos autem non sic*; Kings are great Monarchs, not you my Apostles, much lesse your successors.

20.

5.5.

31. What? not enough to be *Primus Episcopus* amongst many, *quos constituit Dominus regere Ecclesiam*; but he must *assumere sibi honorem, ut fiat Pontifex*? Which our Saviour assumed not, but received it from his Father, when hee said, *Filius meus es tu*? Which stile of *Pontifex* is given to none of the Church of Christ, but to himselfe onely in the New Testament.

Leuit. 21.10.

32. What? not enough to be *Pontifex ἀρχιερεὺς*, but hee must be *summus Pontifex*, a stile neuer appropriated, nor vsed to any in the Church of God, either in the Olde, or New Testament? For in the *Olde Testament* the *high Priest* was barely called *Pontifex*,

*fex*, as *Leuit. 21. Pontifex*, id est, *Sacerdos maximus*; not *Pontifex maximus*, or *Pontifex summus*. And in the *New Testament* our Sauour onely hath an *Epi-* thete added to it, which is given in comparison of *Aarons high Priesthood*, to note that *Christs Priesthood* excelled it: But that high and extraordinary stile but once vsed, and to our Sauour onely applied, is not equall to this of the Pope: For the Apostle calls our Sauour but ἀρχιερέα μέγα; *Qui penetrauit celos, Ie- Heb. 4. 14.* *sum Christum filium Dei, habemus Pontificem magnum*: We haue (saith he) a great high Priest, that is passed into the heauens, *I Esv*: the Sonne of God: But *Bel- larmine* in this proposition tells vs, that we haue the Pope *Pontificem maximum*, two degrees of comparison about our Sauour, which is in English our *Highest high Priest*.

33. What? not enough to be *Summus Pontifex*, with certaine additions of reference to our Sauour, but it must be *absolutè*? not *comparatè*, but *simpliciter*? not in *vniversa Ecclesia* (which words though they be high, may carry a moderate sense of *Primacie*, among many, who are *Episcopi in vniversa Ecclesia*;) but he must be *Pontifex summus simpliciter & absolutè, supra vniversam Ecclesiam*, an *highest high Priest* ouer all the Church, and vsurpe a *Monarchie*?

34. But I will not farther exaggerate this *Luciferian proposition*: I speake this by the way *ex abundantia cordis*; and conclude with *S. Bernard*, *Audet Ser. 69. sup. cau.* *quis peruadere locum vnigeniti tui*? O good God, doth any man dare to challenge the place, and prerogative of thy Sonne, thy onely Sonne? &c. *Præcipitur*, O cast him downe headlong, as *Lucifer* from heauen.

Es. 14. 16.

heauen. *Ponit sibi sedem in excelsis*? Doth hee make himselfe a Monarch in thy Church? *Subuertatur ca-the-dra pestilentia*, and let all that behold it, say, *Num-quid iste vir est, qui conturbauit gentes, & concussit reg-na*? Is this he, that so troubled the world, and the kingdomes thereof, to establiſh his Monarchy?

Aug. Epist. 56.

35. But let vs consider, how *Bellarmino* proues this proposition; for thereupon depends my note. What? by Scripture? no, it contradicted the very phrase of the Scripture. How then? by Fathers? no, *Tertullian* scoffed at the title; *S. Gregorie* detested it. What? by bare reason? no, he knew well enough *S. Augustines* rule, *Quasi regularis est omnium hereticorum temeritas, conari stabilissimam auctoritatem fundatissima Ecclesia quasi rationis nomine, & pollicitatione euertere*. It is the vsuall rashnesse of all heretickes, to striue to ouerthrow the most firme authority of the most establiſhed Church, by the name and promise (as it were) of reason. How then will hee proue it? *Ratione in scripturis fundatâ*, and founded vpon this Scripture, my very Text.

Bellar. de Laicis. lib. 3.

36. We can aske no better: for *Bellarmino* maintaining a good cause against the *Anabaptists*, and *Arians* of *Transilvania*, viz. *Licere Christianis gerere magistratus ciuiles*, That it is lawfull for Christians to exercise ciuill power and authority; hee proues it happily *ratione in scripturâ fundatâ*, by reason founded on this Scripture, after this manner. *Non repugnat libertati Christiana praefectura, vel subiectio Ecclesiastica*, Ecclesiasticall gouernment, or subiection, is not repugnant to Christian libertie; as appeares (saith he) *Math. 24. Quis est fidelis seruus, &c. Who is a faithfull*  
and

and wise servant, whom the Master shall make ruler over the household? Ergo (saith Bellarmine) *non repugnat praefectura vel subiectio Politica*, therefore Politicall government or subiection is not repugnant to Christianity. You see how in a good cause he can dispute well, *Ratione in hac scriptura fundata*. If now it be as lawfull to haue one spiritual Monarch, the Pope, ouer the whole Church, as to haue temporall Kings and Monarchs in their seuerall Kingdomes, and that the reason be also *in hac scriptura fundata*, it will force as farre as the other doth: But if you examine it, you will finde that he doth *super alienum fundamentum aedificare*, build vpon reason altogether auerse from this Scripture.

37. His prooffe, or reason is this. *Omnia nomina, quae in scripturis tribuuntur Christo, unde constat eum esse supra Ecclesiam, eadem omnia tribuuntur Pontifici*. All the names which are giuen in Scripture to *Christ*, whereby it is manifest that he is ouer all the Church; all those are giuen the Pope; he might haue added, and greater names too; for *Christ* is called *Pontifex magnus*, and he calls the Pope *Pontificem maximum*, or *summum*: He proues that reason by an Induction, and takes one instance, or example, out of my Text: First (saith he) *Christus est pater-familias in domo sua, quae est Ecclesia*; *Pontifex in eadem est summus aconominus*: *Christ* is the Master of the family in his owne house, which is the Church, and the Pope is the chiefe Steward in that house. If this reason had beene founded vpon this Scripture, hee should not haue said *Summus aconominus*, but *aconominus* onely, that *Summitie* of his is not in this Scripture, nor founded here:

## The first Sermon.

Cicero

in this Text his *ministry*, or *service* is founded. But as some Philosophers said, *In cerebro animi esse sedem*; So *Pontificis summi sedes* (whom they make the very soule of the Church) is not found in my text, but in *laborante cerebro*, in some braine, that is greatly distemper'd.

Tartul

38. Here now (you see) is, *corruptor stylus*, the word or style of the Scripture corrupted, and *summus* put in stead of *Fidelis*; but let vs goe on, and we shall find also, that there is *adulter sensus*, the sense of the Scripture strangely adulterated; for (saith he) *Christus est Pater-familias in domo sua, qua est Ecclesia: Pontifex in eadem domo est summus aconomus*, id est, *Pater-familias loco Christi*. Christ is Master in his owne house, which is the Church; the Pope is the chiefe Steward in that house; that is, the Master in stead of Christ. Obserue, I pray you, *Oeconomus*, id est, *Pater-familias loco Christi*; a *Servant*, that is, a *Master*.

Cicero de dign. li. 1.

39. Tullie saith, *Vbi sunt multa ambigua, multa obscura, explanationes adhibenda sunt interpretum*; Where there are many things doubtfull, many obscure, the expositions of Interpreters must be added. If there be any obscurity, any *equiuocation* in the word *aconomus*, the Euangelist explains it, and makes it *univocal* in the next verse; we need not Bellarmine's interpretation, *aconomus*, id est, *Pater-familias*: for the Euangelist saith *aconomus*, id est, *seruus*, *AN*, a servant; & as if the holy Ghost would preuent this interpretation, so preiudiciall to our Saviour, and to his Church; speaking of the same man, he calls him once onely, and that in this Text *aconomus*; but he calls him *seruum*, foure times in the five next verses. And S. *Matt*, deliivering the same Parable, never calls him

Mat. 24.

*aconomus*.

*aconomus*, but *Αδελος*, euer. *τις ἀπὸ ἐγὼ ὁ πικρος Ἀδελος*, euen foure sundry times in the same Parable; And yet Bellarmine dares say *aconomus*, id est, *Pater-familias loco Christi*. *Viri creditis*? Giue you credit to the holy Ghost by the pen of two Euangelists, who say eight times *aconomus*, id est, *seruus*; or to Bellar: who reads *aconomus*, id est, *Pater-familias*, or *dominus*, as it is in the Text?

40. O *fratres* *Censore opus est*, an *Aruspice nobis*? Whether haue we more need of an *Index*, or *Ignis expurgatorius*, to quit the world from these blasphemous corruptions: or some wise *South-sayer* to enforme vs, what these monsters portend? there were here-tofore certaine *Angures*, as Tully notes, *Qui Iouis optimi maximi interpretes internuntij q̄ fuerunt*: but there are now in Rome certaine Cardinals, *Qui Pontificis summi interpretes internuntij q̄ sunt*; who interpret the Scriptures onely for the Popes honour, and send abroad their bookes about the world, as the Popes *Nuntios*, or *Internuntios*, onely to vphold that monstrous informed *double-faced Monarchy*; which is in effect to rob Christ of his kingdome: for the Pope is created *Summus aconomus*, id est, *Pater-familias loco Christi*; or *Dominus*, as it is in my Text; and we say truely, *Regnum non capit duos*, but one will endeauro to thrust out another.

41. Me thinkes the Cardinall, when hee sees in the Scripture, that our Sauour is but *Pontifex magnus*, and the Pope thus created *Pontifex summus*, should esteem the name of *Dominus*, or *Pater-familias*, too high for our Sauour, and that he vsurpeth a place aboue his degree; and should therefore say vnto him, as it is Luke 14, *Da huic locum*, SIR, you take your place too high, for you are but *magnus*, here is one

that is *summus* in the superlative degree ; hee is become *Pater familias loco tuo*, let him take your place : and as the Iewes said before, *Venient Romani, & tollent locum nostrum, & gentem* ; so hee should say to our Saviour, *Venit Romanus, & tollit locum tuum, & gentem* : The Pope is come, and doth robbe thee of thy place, and preheminence , and of thy people also ; for hee is become *Dominus, & Pater familias loco tuo*, and all thy attendants, Arch-Bishops, and Bishops, are become his seruants, and men of his familie.

42. And here obserue the nature of pure ambition : he is not satisfied with his owne honour and exaltation aboue his degree, except Bishops, his equals, and men of his owne ranke be humbled, and debased : As if hee should say, *Me oportet crescere, vos autem minui* ; Of a Steward I must be made *Pater familias*, or *Dominus*, and you of stewards must become my *Seruants, de famulatio*, men of my family : I must be remoued to the highest seate, you must be thrust downe to a lower fourme.

43. Peraduenture you may imagine this to be some verball amplification onely. Not so. *Sanders* tells vs plainly, that *Reliqui discipuli, post Christum, etiam velut de familiâ, & comitatu Petri habentur* : All the rest of the Apostles or Disciples are, as it were, seruing-men and attendants vpon St. Peter, next after Christ : and therefore by consequent all Arch-Bishops, and Bishops, are also seruants and attendants vpon the Pope ; for he chalengerh to his Monarchie whatsoeuer prerogative St. Peter had, though there is not extant any writing either of Scripture,  
or

De visib. Mon.  
nar. lib. 6 c. 4.

Vide etiam

Bellar. de Pontif.

Rom. lib. 1. c. 18.

or the ancient Church, which may serue for any eu-  
dence of the maine conueyance of that *Primacie*  
(whatsoever it were) that *S<sup>t</sup>. Peter* had, to the Bi-  
shop of *Rome*; but their plea is *prescription*, or *possessio-*  
*on*, from the time of *Saint Peter*.

44. But how will *Sanders* proue this proposition?  
euen by euidence of Scripture; for (saith he) when  
*S<sup>t</sup>. Marke* had shewed the calling of *Peter*, *Andrew*,  
*James*, and *John*, hee tells, how *Iesus* went into a de-  
sert place to pray, and (saith hee) *Prosecutus est eum* Mark. 1.  
*Simon*, & qui cum eo erant, & *is met' aut'*; and this  
phrase (saith he) is thrice found in the Gospell; & *is met'*  
*aut'*, and then makes this inference: *Quid aliud sig-*  
*nificat illud (Qui cum Simone erant) nisi reliquos disci-*  
*pulos, post Christum, agnouisse Simonem velut ducem, aut*  
*Rectorem suum?* If we grant so much, yet *Dux*, or  
*Rector* implie not a *Monarchie*; nor that they were  
*de familiâ*, & *comitatu eius*, but rather a *Primacie* a-  
mongst them, who otherwise are equall, as the Apo-  
stles were: For *Cyprian* saith; *Hoc esse ceteros Aposto-*  
*los, quod fuit & Petrus, pari consortio praditos & hono-* Cyprian de unit. Eccl.  
*ris, & potestatis*; yet hee acknowledged a *Primacie* in  
*Saint Peter*.

45. But this Scripture proues not so much as a  
*Primacie*; for say they, his *Monarchie*, or *Primacie*,  
was not begun while his name was *Simon*, but when Stapleton relect.  
his name was changed to *Peter*; and that after the  
change he was but once called *Simon*, but commonly  
*Peter*. And when he saith, *Reliquos discipulos agnouisse*  
*Simonem, velut Ducem, & Rectorem suum*, it is most  
false; for they ceased not to strue for the superiority,  
till our Sauours Passion: and *James*, and *John* made  
iust.

*Crysost. super  
Mat. cap. 18.*

iust account of it, as the next of his kinne, if this great Monarchie had gone by succession. And St. *Crysostome* obserueth, that long after this the Apostles were offended at the very suspicion of *Peters* Prelacie, when our *Saniour* payed the tribute for himselfe, and *Peter* onely; for saith he, *Quando certos præserrî conspexerunt, nihil tale passi sunt; cum vero ad unum delatus honor est, tunc nimirum doluerunt*: When they perceiued certaine of the Apostles to be preferred, it neuer troubled them; but when the honour was confer'd vpon one onely, then it grieved them.

46. Neither are the rest of the Apostles so distinguished from St. *Peter*, as *Sanders* implies; who reads, *Prosecutus est cum Simon, & qui cum eo erant*, ioyning the word of the singular number to *Peter* onely, and so distinguishing the Apostles from him, as seruants from the Master; for the Euangelist ioyneth them together, with a word of the plurall number, *κατε-  
διέγον αὐτοῖς, Petrus, & qui cum eo erant, persecuti sunt eum*, as fellowes, and equalls, all of one company.

47. Hauing thus vlrped the Monarchie ouer the house of God, and made himselfe *Dominum*, & *Patrem-familias*, and subiected all the true and lawfull Stewards, the Bishops, and Prelates to his seruice; and from being his fellowes, made them *de familiâ, & comitatu eius*, as *Sanders* said; he claimes to himselfe as his right, the custodie of all the Master-keyes of Gods house. And first *Clauem Scientiæ*, the keye of Knowledge, which so opens to him onely the dore of the Scriptures, that he cannot erre in expounding them. Secondly, *Clauem*, if not *putei abyssi*, yet *abyssi*, the keyes of *Purgatory*, which is next dore by; where  
he

he lets loose the soules by his *Indulgences*, and pardons. Thirdly, *Clauem potestatis*, which Bellarmine calls *clauem David*; *Qua aperit, & nemo claudis; claudis, & nemo aperit*; that is, *Summam potestatem, in omnem Ecclesiam*: which is his absolute Ecclesiasticall Monarchie, *Potestatem depositionis vnius, & institutionis alterius*. Fourthly, *Clauem Iurisdictionis*, whereby hee chalengeth to himseife all *Iurisdiction*, and from himselte onely deriues it to others; affirming, *Omnem ordinariam Iurisdictionem Episcoporum à Papâ immediate descendere*. Finally, *Clauem Ordinationis*, whereby he claimes to himseife the originall power of consecrating Bishops, and ordering Priests, &c. for Bellarmine tells vs, that St. Peter onely was consecrated a Bishop by our Sauour, and all the rest of the Apostles by Peter: so that all orders come first and originally from Peter, and now by prerogatiue from the Bishop of Rome: and other the like vanities.

48. And thus you see the Popes absolute *spirituall Monarchie*, to be founded partly vpon the manifold corruptions of this my Text; *Quis est fidelis dispensator & prudens, quem constituit Dominus supra familiam*; which is most monstrously transformed, thus: *Quis est summus dispensator*, or, *summus Pontifex, qui constituit seipsum Patrem-familias*, or, *Dominum supra totam familiam collectivè*, or, *supra omnem familiam distributivè*; or, *supra omnes aconomos, id est, Prælatos & Episcopos, qui facti sunt quasi de familiâ, & comitatu eius*.

49. When hee hath thus seated the Pope in the throne of his *spirituall Monarchie*, *Mentitur iniquitas sibi*, that by vertue of this Text thus corrupted, they

may giue him a name or prerogatiue aboue all kings, and Emperours; that so in *nomine eius omne genu flectatur*, at his honor and prerogatiues all knees should bowe, both temporall and spirituall, vpon the face of the earth: And therfore hauing created him by these corruptions *Patrem-familias*, they compare him with Kings, and preferre him before all temporall Monarchs; affirming, that Kings hold it but in fee, and (as it were) at the pleasure and will of the people, and may be deposed, and forfeit their estates: but the Popedome is *directum Dominium*, held of God immediately, a firme and safe tenure; and that also by the vertue of this my Text.

Bellar. de Concil.  
lib. 2. cap. 16.

50. For Bellarmine endeauouring to proue, *Summam potestatem non esse in concilio, sed in Papâ*: fearing peradventure, least wee should argue thus out of his false principles, *Summa potestas est in regno, non in rege; Ergo, Summa potestas est in Ecclesiâ, vel concilio, non in Papâ*: That you may not thinke (saith hee) that the Church which is *Regnum Christi*, is like to other Kingdomes of the earth; *comparatur familia*, it is likened to a family by our Sauour, saying, *Quis est seruus fidelis, et prudens, quem constituit Dominus supra familiam, &c.* and compared also to an house in the Epistle to the Hebrewes; *Moses erat fidelis in totâ domo Dei tanquam seruus; Christus autem erat fidelis in totâ domo sua tanquam dominus*. Here you see (saith he) the Church compared to an house, and to a familie; would you expect, that hee should imple a prerogatiue to the Popedome, aboue the prerogatiue of Kings, because the kingdom of Christ, which is his Church, resembleth rather a family, or an house, then

Mat. 24.

Heb. 3.

a Kingdome? *Quid non speremus amantes?* yet hee endeouours it, and after this manner. *Constat Patrem-familias non habere à familiâ ullam authoritatem, sed ex se; quia ipse à familiâ non constituitur pater, sed ipse facit sibi familiam, gignendo liberos, emendo seruos;* It is euident, that the Master of a familie receiues not any authority from the family, but hath it of himselfe; because he is not made the Master, or Father, by his family, but he makes a family for himselfe by begetting Children, and buying seruants. This is very true in our Sauour *Christ*, who is the true *Pater-familias*, and hath espoused the Church, and begotten many Children by the seed of his Word, and purchased many Seruants by the price of his Bloud: but the inference is not made of him, but of the Pope, as appears by the stile. *Vnde* (saith he) *Pater-familias etiamsi pessimus sit,* (an Epithete belonging well enough to the Popes, who, as *Stapleton* confesseth, haue wallowed in all kinde of wickednes,) *Vnde Pater-familias etiamsi pessimus sit, nunquam potest à familiâ iudicari, vel expelli, sicut potest Rex, quando degenerat in tyrannum.* Whereby it is euident; that the Master of the family (though he be neuer so wicked) cannot be iudged, or expelled by his family, as a King may, when he degenerates into a tyrant. A wonderfull priuiledge atchieued by a false, counterfeit, corrupt glosse, set vpon this Text, *Quis est summus economus*, id est, *Pater-familias*, for, *Quis est fidelis economus*, id est, *seruus*, wherby the Pope sits immouable, iniudicable in his throne, *etiamsi pessimus sit*, & Kings, and Bishops, who are (as it were) of his family, if they degenerate, or fit not his humor, may be deposed.

Psal. 93. 20.

51. Thus, as the Psalmist saith, *Adhære sibi fecit sedem iniquitatis*: he is now fastened to his chaire of iniquitie, with a ten-penny naile. But who can imagine the priuiledge of a common house-holder, or *Pater-familias*, to be greater then the prerogatiue of an absolute Monarch? This rule holds not but in the Church of *Rome*, wherein if a King be excommunicated, he may forfeit his kingdome; but if a Subiect, or *Pater-familias* bee excommunicated, his inheritance is not touched. So that, as it was better and safer to be *Herods Swine*; then his *Sonne*, as the Prouerbe is; so it is safer to be a Swine-heard, or any priuate *Pater-familias* in the Church of *Rome*, then the highest Monarch. And now we finde the reason why the Pope rather fauours *Patres-familias*, then *Reges*, Subiects, then Kings; even because hee hath purchased a priuiledge beyond Kings, by vsurping the title of *Pater-familias* in the Church of God.

“ 52. This assertion of *Bellarmino* is so dangerous to  
 “ be spoken, that it may not be passed in silence; and  
 “ yet so full of absurdities, that the time will not  
 “ serue to confute them at large. I will therefore on-  
 “ ly enumerate some chiefe of them, for, *enumerasse*,  
 “ *est confutasse*. For first, the Pope is not *Pater-fami-*  
 “ *lias*, but *æconomus*, or *seruus*, as other Bishops are;  
 “ his holy, and reuerend predecessors of the purer  
 “ times had but a *Primacie*; not *aboue*, but *among* o-  
 “ ther Bishops, as the nature of an *Aristocracie* doth  
 “ require.

“ 53. Secondly. *Papa non habet ullam authoritatem*  
 “ *à se, sed constituitur Papa à Cardinalibus*, by whom  
 “ hee is chosen. And although *Sanders* say, *Alios*  
 “ *Episcopos*

" *Episcopos, primum Pontificem nec vegetare, nec confir-* De visib. Monar.  
 " *mare; yet Cardinall Paleottus ( who maintaines the* l. 3. c. 7.  
 " *Popes Monarchie, as resolutely as hee ) tels vs, that*  
 " *Quidam non insulse dicebat, ( hee durst scarce speake*  
 " *it in his owne name) sicut potentia vegetatiua tres sunt*  
 " *actus, sine officia; quae sunt Generare, Nutrire, Augere:*  
 " *sic Cardinales dicuntur quodam modo Generare Papam,* Potent. de Con-  
 " *dum illum eligunt; Nutrire, cum illi dant consilia; Au-* sist. parte q. 5.  
 " *gere, dum opere ei praeſto sunt, eidemq; suffragantur :*  
 " *so that hee takes his power and authority from the*  
 " *Cardinals.*

" 54. Thirdly. *Papa, si pessimus sit, potest indicari, &*  
 " *expelli :* The Pope, if hee be very wicked, may be  
 " iudged, and depofed euen by his Cardinals, and  
 " that by his owne reason: For therefore (saith hee;  
 " though falsly ) Kings may be remoued, *Quia potes-*  
 " *tas Regis est a populo,* and the reason thereof is, *Quia*  
 " *populus facit Regem :* so wee may say, The Pope may  
 " be remoued, *Quia potestas Papa est à Cardinalibus,* Bellar. de  
 " because the power of the Pope is from the Cardi- Concil. l. 2. c. 17.  
 " nals; and the reason of it is, *Quia Cardinales faciunt*  
 " *Papam,* because the Pope is created by the Cardi-  
 " nalls. But if hee may not be remoued by his Car-  
 " dinalls, yet it may be done by a *generall Councell,* as  
 " some of his Cardinals, and greatest Doctors affirme.

" 55. Fourthly. Absolute Kings, or Monarchs,  
 " who haue *plenitudinem potestatis,* fulnesse of power,  
 " cannot be remoued by the people for their defects:  
 " for, *Potestas hac non est à populo deriuata,* This power  
 " is not deriued from the people, but from God, *Per*  
 " *quem Reges regnant;* By whom onely Kings raigne,  
 " as appeareth in the people of God; where *Saul* was

"made King immediately by God, and deposed by  
 "him onely: and afterward *David*, and his posteritie  
 "placed in his roome, and by God immediately.  
 "This is evident also among Christian Kings, who  
 "raigne by inheritance, and succession; where there  
 "is no *interregnum* at the death of the King, for the  
 "people to practise their power in; but his Sonne  
 "immediately raignes in his stead. For the chiefe po-  
 "wer is not *radicaliter*, or *suppletivè in regno*, that is,  
 "in the people of the Kingdome, as *Bellarmine* thinks;  
 "but in *regno*, that is, in the Kingdome it selfe, *in iure*  
 "*regio*, in the right of Kings, and their issue, who  
 "hold it from God, and so are to be deposed by him  
 "onely.

" 56. Fifthly. Those *Kings* or *Emperours*, who are  
 "made by lawfull *Election*, for their lives onely, and  
 "seeme to some to be rather *Primates* in an *Aristocra-*  
 "*cie*, then *Kings* in a *Monarchie*, though they be cho-  
 "sen by the *Optimates* either of Kingdome or Em-  
 "pire, cannot yet be deposed by them; for although  
 "by vnanimous consent, and common constitutions,  
 "and the Lawes of their Countrey, they haue power  
 "to aduance one of their fellowes, and equalls, and  
 "to make him their King; yet when hee is once re-  
 "gularly and lawfully possessed of the Crowne, they  
 "haue no power ouer him, but hee is *as absolute*, *as*  
 "*if hee were placed immediately by God*: as *Optatus* told  
 "that scismaticall Bishop *Donatus*, *Super Imperatorem*  
 "*non est nisi solus Deus, qui fecit Imperatorem*, There  
 "is none about the Emperor but onely God, who  
 "made the Emperor; and yet that Emperor was e-  
 "lected by the people.

*Optat. l. 3.*  
*Cont. Parmen.*

" 57. For

“ 57. For there is in euery King by the law of Na-  
 “ ture, a certaine power, which is called *Ius regis*,  
 “ 1 Sam 8. and *Manus regia*, by *Pomponius*, and many <sup>1 Sam. 8.</sup>  
 “ worthy Ciuilians, by which power they may go- <sup>Pompon. l. 2.</sup>  
 “ uerne *Sine certâ lege, sine certo iure*, but not *sine a-* <sup>orig. iur.</sup>  
 “ *quitate, & iustitiâ*. This power *Romulus* had, who  
 “ began his owne Kingdome; and the Kings of *La-*  
 “ *tium*, and *Heitruia*; also the Kings of *Asia*, and  
 “ *Greece*, who were called *ἡπιοι*, meeke and gentle,  
 “ who ruled by their word; as *Homer* calls *Vlysses*  
 “ *πᾶσι δ' ἄς ἡπιοῖ ἐν*: which word some deriue of  
 “ *ἔπι*, *verbum*, as if hee were, *ὁ ἐν λόγῳ πάντα ποιῶν*,  
 “ one that ruled all by his word. For which reason  
 “ when they in *Rome* would elect one to haue the  
 “ place and power of a King, though but for a short  
 “ time (which name they abhorred, and were con-  
 “ tent *fictione lenioris nominis in Regem incidere*) they  
 “ called him first *Dictatorem*, one, whose word should  
 “ stand, as it were a Law; and after that *Imperatorem*,  
 “ a *Commander*, like the Centurion, who shall say to  
 “ the people, *Goe*, and they shall goe, &c. As also the  
 “ *Assessors* of the *Sanedrim*, among the *Iewes*, were  
 “ called by the Latinists *Verbista*, because their word  
 “ was a Law to the people.

58. This *Ius Regis*, or *Regia manus*, was in *Au-*  
 “ *gustus* as soone as euer the people of *Rome* chose  
 “ him their *Emperour*; so that his election by the  
 “ people did nothing diminish the kingly power in  
 “ him, or made him any way subiect to them, as *Bel-*  
 “ *larmine* would teach vs. And therefore that po-  
 “ wer which our Sauour expresth by *κατακυριεύειν*, <sup>Mat. 2025.</sup>  
 “ and *κατεξουσιάζειν*, as proper to Kings of the Nati-  
 “ ons,

“ons, that is, to all *Kings*, (for there were then no  
 “*kings*, but of the Nations) the *Romans* called αὐ-  
 “τεξοῖαν τῆ βασιλείας, an inbred or inherent power  
 “in the *King*: *Liberum arbitrium Regis*, or *potes-  
 “bitrij*, by which *Kings* haue gouerned exceedingly  
 “well.

Dion.

59. And therefore *Dion* in the life of *Augustus*,  
 “calls him αὐτοκρατορεγ. τῶν νόμων, one that had ab-  
 “solute power to make Lawes, and might giue  
 “iudgement *ex rationis placito*, which iudgements  
 “were therefore called *Imperatoris placita*, or *δόγματα*,  
 “as *Dion* testifies; and had the force of a Law, or  
 “imperiall constitution; such a one was that *Edict*,  
 “which *S. Luke* mentioneth, and was sent out at our  
 “Saviours natiuitie, that all the world should be taxed.

Luc. 2.

Joseph. de An-  
tiqu.

“And this *Ius Regis*, or *Regia manus*, or αὐτοκρατορία,  
 “(as *Iosephus* calls the Empire of *Rome*) brought  
 “forth *plenitudinem potestatis*, *motum proprium*, *cer-  
 “tam scientiam*, *Indulgentiam Principis*; phrases  
 “which signifie the absolute power, which is in all  
 “Kingdomes, and absolute Monarchies.

60. Absurd therefore it is, which *Bellarmino* saith,  
 “that where the people choose the *King* (which hee  
 “falsly holds to be generall *radicaliter*) there the peo-  
 “ple may depose him: for although, where there  
 “are elections, the people, or the *Optimates*, or both,  
 “may giue *Ius ad Regnum*: yet *Ius Regis*, or *Regia  
 “manus*, or αὐτοκρατορία, or *Ius in Regno*, was not in  
 “their power to giue; but falls to the elected *King*  
 “*iure diuino*, or by the Law of nature, and no man  
 “hath right to deprive him of it.

61. Thus you see one maine pillar of the Popes  
 pretended

The first Sermon.

33

pretended Monarchie (which is founded vpon the manifold corruptions of my Text) vtterly demolished: but because,

*Non anno a vno quercus deciditur icu.*

Such an olde Oake of five hundred yeares increase, from *Gregory* the seuenth; or a thousand yeares standing, from *Phocas* the Emperour, though now it be doted, will not be stricke downe at any one blowe, nor so many rootes and foundations be blowne vp with one onely breath. Secondly, because *Stapleton* saith, that *St. Peters*, and the *Popes Monarchie*, which is founded (saith he) vpon our Sauiours verball institution, *Non vno tota momento, sed gradatim, & Stapleton relee.*  
*per partes à Christo facta, & tradita est,* was not made *cont. 3. q. 1. art. 1.*  
 and deliuered all at one time by our Sauiour, but it was giuen by degrees, and by parts: and therefore as it was instituted by degrees, so it must be manifested and proued by degrees, and so necessarily by degrees be confuted. Thirdly, because *Gretzer* tells vs, *Gretz. defens. Bellar. l. 1. c. 23. de Rom. Pontif.*  
 that the prerogatiues of *St. Peter* doe not proue his Monarchie, *Si considerentur solitarie, & non iunctim,*  
 If they be considered apart, and not ioynly: and therefore to disproue any one of his prerogatiues, is not much to the purpose. Finally, because they falsly obiect, that they being tyed as a Beare to the stake, to defend those propolitions which are deliuered in print, and so professed to the whole world; we take no fast hold, nor come to handy-gripes, but a snatch and away, like the dog at *Nilus*, *Qui bibit, & fugit.*  
 for feare of a Crocodile. I will therefore at my next opportunity ioine issue with them; and proue, first,  
 That the Apostle *St. Peter* had no Monarchy ouer the  
 Apostles,

*Apostles, or Church of God, as Bellarmine, Stapleton, and Sanders, teach. Secondly, That Saint Peter had a Primacie of order, as in an Aristocracie, amongst the Apostles, who were his equalls; and that by the testimonie of the ancient Church. Thirdly, That the ancient Bishops of Rome, of the purer times, neither had, nor chalenged any Monarchy in the Church, or any part thereof. Fourthly, That by the iudgement of the Fathers they had the Primacie among other Bishops. Lastly, That this Primacie is not fastened to that See, but may for their tyrannies, and vsurpations vpon Churches, and Kingdomes, be remoued from it, and conferred on another.*

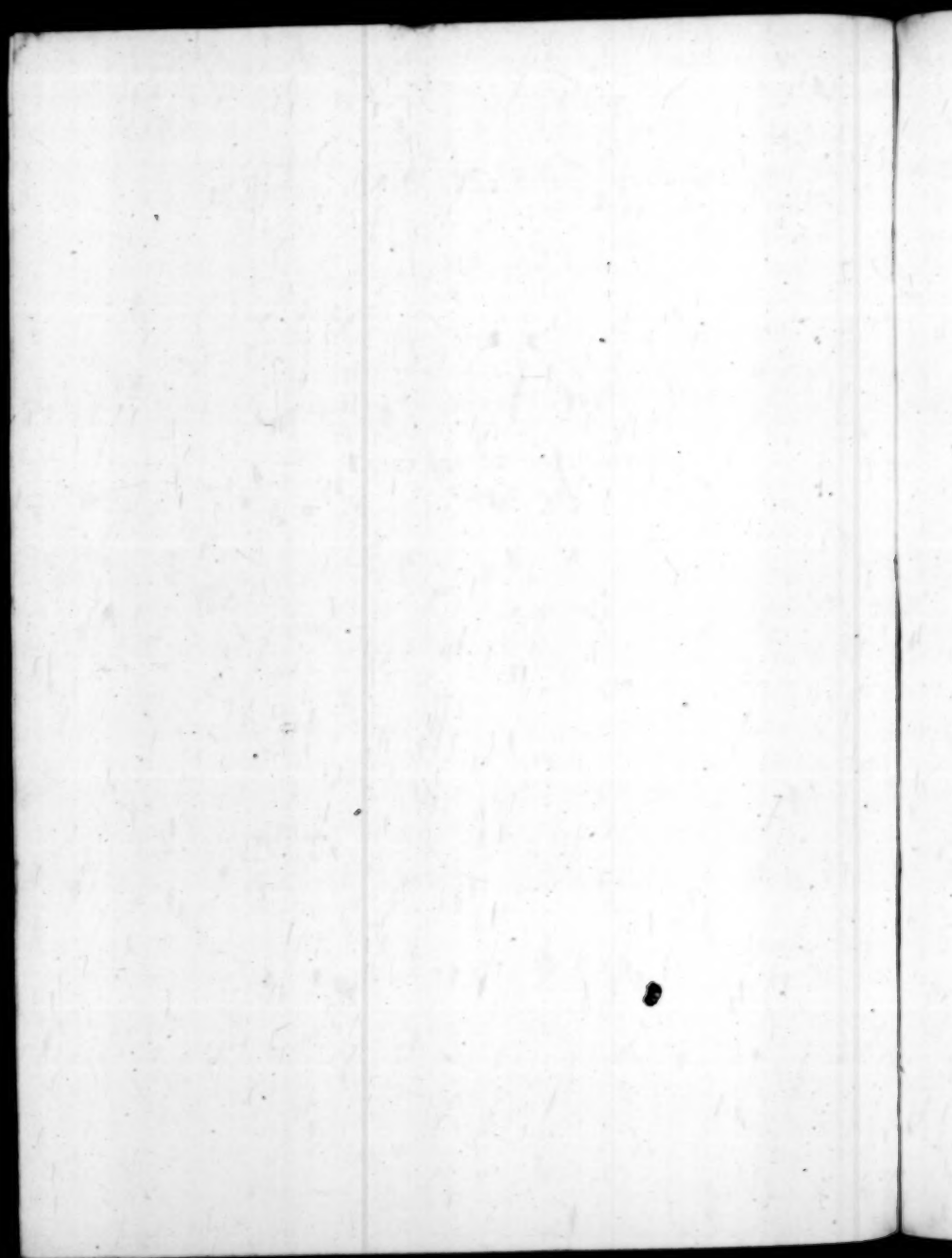
62. My conclusion should be (if the time did serue) with an exhortation, to beware how wee vndertake the defence of any vntruth, either in Religion, or Morallitie, considering that neither the honour, wit, or learning of this great Cardinall can possibly maintaine it; but *uni sustinendo mendacio necesse est accumulari plura*, Vntruths are onely maintained by vntruths, and one corruption or falsification begets another. Truth and a good cause are fairely defended, *suâ claritate* (as *Lactantius* saith,) by her owne clearenesse. *Via illa mendax* (saith hee) the way of lying, and falsifying, and corrupting, &c. *Via illa mendax, qua ducit ad occasum, multos tramites habet*, That false, deceitfull way which leades to destruction, hath many crosse wayes, and many trickes too: but being examined (as you see) shame followes after; and as he saith, *Ab amicis, quas contemnunt & à pueris nostris, error illorum, & stultitia irridebunt*; Their error, and folly shall be laughed at by our olde

olde women, and children, whom they scorne.

63. God, who is the author, and defender of truth, and reuenger, and reuealer of falshood and lies; so possesse your hearts with the loue of truth, that it may be the scope and end of all your studies, and actions; and at length direct you to that true way, which leadeth to the true euerlasting life: This

G O D grant for *Christ Iesus* sake; to whom with the Father, and the Holy Ghost be all honour, glorie, praise, and dominion, for euer and euer.

A M E N.





## THE SECOND SERMON.

Luke 12. 41. 42. &c.

Then Peter said vnto him, MASTER, tel-  
lest thou this parable vnto vs, or euen to all?

And the Lord said: who is a faithfull Steward,  
and wise, whom the Master shall make ruler  
ouer the household, to giue them their portion of  
meate in season? &c.

1.



Haue heretofore diui-  
ded this Text into cer-  
taine conditions, re-  
quisite for a good Ste-  
ward; but because we  
are to enquire *Quis*  
*fit*, Who he is, before  
we come to the que-  
stion *Qualis fit*, What  
his qualities and con-

ditions are: I shewed you that *Bellarmino* disputing  
against the Presbyterians, affirmed out of *St. Hilarie*,  
and the rest of the Fathers, that the Bishops and  
Prelates of the Church were this *Steward*: but dis-  
coursing against Protestants, *Tanquam Academicus* Cic. de Oras.  
*nomus, qui contra omnes dicere solebant*, hee makes the  
*Pope* this *Steward*, imagining these words to be spoke

to St. Peter onely: and to that purpose he corrupted, as I then noted, euery circumstance of this Text; for  
*Aug. li. 33. quest. 9. 69.* (as St. *Augustine* saith,) *Non posui hys error oboriri, palliatu nomine Christiano, nisi de scripturis non intellexis, aut malitiosè expositis.*

2. This counterfeit columnne of the Popes [Monarchie I then shooke asunder; but it is seldome scene, that *in uno pralio fortuna Reipub. disceptat*: and this *Monarchie* was not collared by our Sauour with any one speech, or at any one time, as *Stapleton* saith, but by many and sundrie donations: nor the great *prerogatives*, which were giuen to St. Peter, and so consequently to the Pope, are to be considered *solitariè*, but *innētīm*, as *Gretzer* saies; wherefore they must be confuted seuerally, and *πρωμετρικῶς* (as *Tullie* hath it) exactly, and with a iust proportion, *Ut verba verbis quasi demensa, & paria respondeant.*  
*Cicero.*  
*Cic. de Orat.*

3. But because all the reasons, and arguments, which the *Iesuites* now make in defence of this Monarchie, by vertue of any prerogative Monarchicall, which they attribute to St. Peter, *Adiunxte misericordiā Domini* (as St. *Augustine* saith) *antè sunt antiquorum patrum prauentione refutata, quam illorum circumuentione prolata*, are preuented by the ancient Fathers interpretations, before we could be circumuented by their obiections, as appeareth by sundry answeres, which haue beene framed of late; as also because it is an argument more befeeming many volumes, then a fewe Sermons, I will therefore, as I then promised, proue to all indifferent hearers,

*Aug. cont. epist. 2. Gaudenty lib. 2. cap. 6.*

First, that S. Peter had not any *Monarchy* ouer the Apostles, or Church of Christ, by our Sauours institution.

Secondly,

Secondly, that *St. Peter had a Primacie of order*, as in an *Aristocracie*, among the Apostles; who were his equals, as the *Fathers* affirme.

Thirdly, that *the ancient Bishops of Rome*, of the purer times, *neither had, nor challenged any Monarchie* o-  
uer the Church, or any part thereof.

Fourthly, that *by the iudgement of the Fathers*, they had the *Primacie* among other Bishops.

Lastly, that *this Primacie is not fastened to this See*, but may for their tyrannies, and vsurpations ouer Churches, and Kingdomes, be remoued from it, and conferred on another.

4. The first is, that *our Sauour bequeathed no Monarchie to S. Peter*, nor to his Church; and so consequently, that the spirituall gouernement is not Monarchicall.

5. This argument hath beene copiously, and learnedly handled of late; but especially by those two worthies of our Church, the most learned and reue-  
rend Bishops of *Winchester* and *Rocheſter*: of whom D. Andrewes.  
D. Buckerige.  
I may say, as *Tullie* did of *Carneades*, *Nullam rem de-  
fenderunt, quam not probarint; nullam oppugnaverunt,  
quam non euerterint.* Tul. 2. de Orat. But although all former doubts haue beene sufficiently cleared, and detormined, yet some new proofes may euer be added, and withall, *usus, & inuentorum ab alijs scientia, & dispositio*, the vse, Sen.  
and knowledge, and disposing of those things, whch are found out by others. As there are medicines enough set downe by Antiquitie to cure sore eyes, so that our Physitians neede not labour for more: but yet there is somewhat left, wherein they may exercise their best endeaouours, and studies; because (as

*Seneca*

Sen. Epist. 67. *Seneca* saith) *Hæc morbis & temporibus aptanda sunt, hoc asperitas oculorum conlenatur; hoc palpebrarum crassitudo tenuitur; hoc vis subita & humor auertitur; hoc acuitur visus.*

Bernard de Con-  
sid. ad Eugen.  
2. c. 6.

6. And as St. Bernard said to *Eugenius* of doctrinall or morall matters, and the reformation of the Church, *Non planè totum quinere emundare prophetæ, aliquid filiis suis Apostolis, quod agerent, reliquerunt; aliquid ipsi parentes nostri nobis: sed nec nos ad omne sufficemus; aliquid profecto nostris relicturi sumus successoribus, & isti alijs, & alij alijs usq; in finem:* so in our ordinary controuersies and polemicall questions, *Multum egerunt, qui ante nos fuerunt, sed non omnino peregerunt,* becaule there are daily some fresh replies, and assaults, which yeelde some occasions to other mens labours. But to the matter proposed.

Fran. Syl. 4.  
c. 76.

7. It is confessed on all hands, that the spirituall power, as we truely call it; or spirituall Iurisdiction of the Church, as the Papists tearme it improperly, is that onely, which it hath receiued from our Sauour himselte, the first founder of it. *Manifestum est* (saith *Franciscus Syluestris* in his commentaries vpon *Thomas Contra Gentiles*) *quod Christus ipse regimen Ecclesie sue instituit, non autem ipsa Ecclesia, aut populus Christianus;* neither Popes, nor Emperours, nor other Christian Kings appointed the spirituall regiment of the Church, but our Sauour onely: and *Sanders* saith, *Ecclesia neq; agnos quidem, et ones per autoritatem suam, absq; Dominicâ institutione per Sacramentum Baptismi operante, creare potest: quanto minus per se potest creare pastores, & Doctores? &c.* The Church of her owne authoritie can neither make Lambes nor Sheepe, without

Sand. de visio.  
Monar. l. 1. c. 6.

without the institution of *Christ* working by the Sacrament of Baptisme: by how much lesse then of her selfe can the Church create Pastors and Doctors? The *Spiritual* regiment therefore is to be sought for in the Scriptures onely. The *temporall* power, and truely so called Iurisdiction of the Church, some deriue from our Sauour onely: some from Christian Emperors, and Kings: and some from both.

8. Of the first kinde, who deriue the temporall power from our Sauour onely, are the Canonists, and *Bartholus* the Ciuilian, and *Boxius*, and those other *ordinis oratorij*, who holde, that our Sauour was the *temporall Monarch* of the world, and left his *Monarchie* to *S<sup>t</sup>. Peter* &c. as appeareth in the Canonists, and Canon Law: *Qua iura valde bona sunt cap. 10. § 32. ad hoc*, as *Aluarez* tells vs, in *speculo summorum Pontif. & Regum*: and no maruell, for they were made by the Popes themselues, and glossed by their flatterers. This opinion is refelled by *Bellarmino*, and he needs no helpe of vs, *vallasus auxilio pugnatorum*, be- *Jos. 8. 16.* ing assisted with that whole societie, who fight ioyntly with him.

9. They who deriue the *temporall power*, which the Church possesseth, from the bountie and liberality of Christian Monarchs, are the Protestants, *supportantes sibi inuicem in veritate*, ioyntly maintaining this truth by plaine euidence of vncorrupt Antiquitie, acknowledging by whom enery great priuiledge was giuen; as in place shall be proued.

10. Now the *Iesuites*, and that crew, *vigilantes animi. & domini necessitatibus sermientes*, being very vigilant, and carefull to serue their Masters turne, cha-

lunge this temporall power to their Lord the Pope, both from our Sauour, and from Christian Monarchs: a part onely from Kings and Emperors, and that directly; but another part, whereby they chalenge power, and authoritie to excommunicate Kings, and deprive them of their Kingdomes (which cannot be done, but by temporall power) from our Sauour *ex consequente, & in ordine ad bonum spirituale*: but that is *indirecte*. *Distinctio necessitati debita*, a most necessary distinction, for it is the onely supporter of the Popes temporall *Monarchie*; for the Canonists opinion, as too grosse, is exploded by them.

11. But this reedie, and arundineous supporter is so shattered and torne by our reuerend Prelates, *fustibus argumentorum*, as S<sup>r</sup>. *Augustine* calls them, that we may daily expect the downe-fall and ruine of that *Monarchie*: and of this distinction also we shall speake hereafter.

12. But the *spirituall power* of the Church is acknowledged by *Canonists*, *Iesuites* and *Protestants*, to be deriued from our Sauour onely: for the Church had *spirituall power*, before it had Kings to be Patrons and Nurses of it; and a certaine gouernement, and Gouernours to exercise that power; *nec auxilia à Regibus terræ, religionis Christiana propaganda, aut defendenda gratiâ petijt*; neither did it entreate ayde of the Kings of the earth, either for the propagation, or defence of Christian religion: and of this *spirituall power* is our question.

1. 13. Not that our aduersaries, or wee make any doubt, whether there be a set, or constant regiment of  
of

of the Church, or no; for as *Suarez* notes well; *Cum Dominus Apostolicum munus creabat, necessario supponendum est, illud munus cum omnibus necessarijs, ad conuenientem vsum eius ordinatum fuisse*; when the Lord instituted the Apostolicall office or function, we must needes suppose, that he ordained all necessities, that were conuenient, and vse-full for that office: wee confesse both that this Church is *Castrorum acies ordinata*, an armie well ordered; *Et spiritus sanctus posuit Episcopos regere Ecclesiam*, the holy Ghost hath set Bishops to gouerne the Church.

14. Nor secondly doe we dispute, whether the Ecclesiasticall gouernement be spirituall, and distinct from the Politicall: for we both confesse, that the Church had no seuerall gouernement of it, or in it, for a long time; but spirituall gouernours onely, who did not *Præesse in domino*, but *in solitudine*, excell in power, but in diligence.

15. Nor thirdly, doe we question the absolute and free Monarch of the whole Church triumphant, and militant; for both of vs acknowledge him to be our Lord and Sauour *Christ Iesus, Qui constitutus est Rex super montem sanctum Domini*, *Plal. 2. Et regni huius non erit finis*, *Luc. 1.* and of his Kingdome there shall be no end, whether wee intend extent of place, or continuance of time: but our question is, whether our Sauour appointed over his militant Church one Steward, *æconomum vnum*, viz. *St. Peter*, as the Papiſts holde, as the sole spirituall Monarch of it, from whom all spirituall power should be deriued; or many Stewards, viz. the twelue Apostles, and their successors, as equall and ioynt commissioners from him.

Francis villar.  
Relat. 7.

16. This word *Monarcha*, or *Monarchia*, which is the *Pradicatum* in our question, is no antient Ecclesiasticall word, but *novus & ascriptitius civis*, and but lately admitted into the Church governement, or spirituall common-wealth of *Christ Iesus*: it was never found in the Fathers applied to the Church (I thinke I may be bolde to say) for more then a thousand yeares; not very frequent till our age, in which *Sanders* wrote his visible Monarchie. Now *Franciscus à victoriâ*, sets downethis rule: *Theologis non licet in suis disputationibus, sicut Iuriconsultis, aliquid insolens, novum, & inauditum, contra maiorum auctoritatem asserere*. It is not lawfull for Divines (as it is for Lawyers,) to maintaine any thing, that is strange, new, and vnheard of, against the authoritie of the Fathers. Notwithstanding this *Non licet*, *Sanders*, *Stapleton*, *Suarez*, *Bellarmino*, *Gretzer*, with that whole societie, or rather conspiracie, take vpon them the defence of this *Monarchical*, *Papall Church-governement*: no doubt directly against their consciences, and certaine knowledge; as may appeare by their slye, subtil, and various defence of it.

cic.

Bellarmino l. 1. c. 19.

17. For *Bellarmino* entitles his bookes plainly *De Romani Pontificis Monarchiâ*, but with feare, and a kinde of blushing; *Verecundiam timiditas imitatur*, feare imitates bashfulnesse; for when he comes to the issue and heart of the question, hee changeth his copie, as if he should say, *Timide dico, sed tamen dicendum est*, though I feare to offend my violent brethren, yet I must affirme but this onely, *Ecclesiasticum regimen præcipue Monarchicum esse debere*, which is the title of that ninth chapter: *præcipue Monarchicum*, a word

word slyly put in, that when he is pressed hard with any argument, he may slide instantly into the *Primacie*, which we deny not; contounding for his advantage these two questions of the *Monarchie*, and *Primacie*; a common practise among them all; that if they be vrged hard, they may alter the manner of vnconstant heretickes, *rapidè ad vnum delabi*, slippe sodainely to one of them: and againe, when they see their time, and aduantage, *citò in alterum confluere*, returne quickly to their first error.

18. But there is no *Monarchie* in the world *præcipuè Monarchicum*: if it be *Monarchicum*, it is *absolutè Monarchicum*; and whatsoeuer is found in it either *Aristocraticall*, or *Democraticall*, it is by the fauourable and free concession of the absolute Monarch; as wee see in this Kingdome, & others adiacent: and the Monarchs bountie & grace, who yeelds so much for the ease, & good of his people, must not preiudice his absolute prerogative, or giue to his gouernement a new, forged, or oommentitious title: for *multari Monarcham diminutione aliquâ honoris, contumeliosum est*; it is a high disgrace to deprive a Monarch of the least part of his honour.

19. Notwithstanding, *Gretzer* (who hath com-mandement from *Claudius de Aquâ-viuâ*, general Gouernour of that societie, to second *Bellarmino* in all his attempts, and obserueth in his owne writings these two qualities, *temerè dicere*, & *astutè reticere*, to speake confidently in his greatest weakenesse, and conceale subtilly his aduersaries strength) seeing *Bellarmino* vrged by *Danaus* (proving the Church gouernement not to be *Monarchicall*, and himselfe not

Gretz. l. 2. defen.  
Bellar. de Pontif.  
Rom. li. 1. ca. 9.

able to make it good) as one full of clamour, and indignation, cries out like *Mars* in *Homer*, having taken a wound, *Vbi unquam scripsit Bellarmine Ecclesie regimen esse Monarchicum plane, id est, pure, sine ulla admixtione ex Aristocratiâ, & Democratiâ?* Where did *Bellarmino* euer write, that the gouernment of the Church was plainely, that is, purely *Monarchicall*, without any mixture of *Aristocracie*, or *Democracie*?

Cic. in Top.

20. We will answer him briefly. Wheresoever *Bellarmino* calls the regiment of the Church *Monarchicum*, or *S. Peter*, or the Pope a Monarch simply without any diminishing particle, there he saith, the regiment of the Church is *plane & pure Monarchicum*; and the Pope is *plane & pure Monarcha*. But that we may, *Vi nominis argumentum elicere*, the etymon of the word *μοναρχης* implies not onely, that *one*, but *one alone, solus*, doth gouerne the state *plane & pure*: besides *Bellarmino* entitles his booke *De Romani Pontificis Monarchiâ*, without any diminution; and holds it affirmatiuely, and saith that *S. Peter* was *Primus Ecclesie Romana Monarcha*; and *Gretzer* saith, *Monarchia, & Monarcha supremam, & ab alio independentem authoritatem denotat*; which admits neither *Aristocracy*, nor *Democracie* to be mixed with it; for then it were not *sola*, nor *independens*: and after that absolute manner hee defines *S. Peters spirituall Monarchie*, in his eight Chapter.

Gretz. l. 2. c. 2.

De Pontif. Rom.  
lib. 1. cap. 9.

21. And when *Bellarmino* saith, *Papam habere plenitudinem potestatis, si comparatur cum Episcopis*, which notes the intensiue power: and *Papa est prapositus toti orbi Christiano*, in that fulnesse of power; and notes the extensiue power: and that he hath *totam & plenam*

*nam eam potestatem, quam Christus ad Ecclesiam militarem in terris reliquit*, which is a plenarie power; and many the like: what doth he else, but in plaine termes auerre the gouernment of the Church, and the Popes power to be *planè*, id est, *purè Monarchicum*? For the power *Aristocraticall* in other Bishops, or *Democraticall* in inferiour Priests, is not entended by Bellarmine, to be with *admixture* (as Gretzer calls it) with the Popes gouernment; but by *subordination* to the Popes power, or *emanation* from the Popes power, as Suarez saith: with which *subordination*, or *emanation* *Aristocraticall*, or *Democraticall* (as they holde it) the Church regiment may be *planè*, id est, *purè Monarchicum*. De Leg. l. 4. c. 4.

22. Tullie saith, that a man may wrong a good cause by ill handling it; *Rem minime dubiam argumentando dubiam facere*, as no doubt the rest of the Iesuits will censure Bellarmine for halting, as it were, betweene the *Monarchie* and *Primacie*; whereas they are resolute, *obstinatissime quidam sententia*, that the Pope is *planè* & *purè* a perfect and absolute *spirituall Monarch*. De Natu. Deuili lib. 3.

23. For Suarez (a chiefe Captaine of that coniu- De leg. l. 4. c. 4. n. 15. & 16. ration) affirming that our Sauour gaue to S. Peter *Munus Apostolicum*, and *Potestatem legislatiuam*, *ut ordinario Pastori, cui succedendum erat: alijs autem Apostolis tanquam Legatis vitalitijs*, as he calls them, *Legates for their life*, (another distinction, which is *necessitati debita*, as necessary as the former; without this, the Popes Monarchie cannot be maintained) proues it thus: *Because* (saith he) *it stands with reason, and congruities, that it should be so. Quia hic modus institutionis*

*tionis est magis consentaneus perfecta Monarchia, qualem esse Christi Ecclesiam Catholici intelligunt.* This is the Catholicke opinion (as *Suarez* affirmeth) that the Church regiment is *perfecta Monarchia*, that is, *plane & pure*, which *Grätzer* denies; and not *præcipue Monarchicum*, which is *Bellarmines scutum oculum*, his rustie shield hanged vp in a corner, as a ready defence against a powerfull assault; but being surueied, it is found not *scutum*, but *cribrum*, not a shield, but a sieue, which will beare off no blowes, nor hold any water, as the Prouerbe is.

24. This difference and inconstancy of opinion argues strongly the weaknesse of their cause, and insinuates, that *the Church is no Monarchy*: but because it is the Catholicke opinion (as *Suarez* saies) that it is a *perfect Monarchy*, which we absolutely denie: wee will search to our ability the truth of the businesse, which admits no other then Scripture proofes; seeing it is confessed on both sides, that *the regiment of the Church is of our Sauours institution*. Wee will therefore consider, what he hath ordained concerning this regiment, either by plaine tearmes, or by necessarie consequence: for whatsoeuer hee hath said, or done in the Scripture, (as *St. Augustine* saith) *Vox est Christi dicentis, observa.*

25. It is granted, that the Kingdome of *Juda* was Monarchicall; but being taken from them by the *Romans*, their only hope was on the *Messias*, whom they expected a long time, as *the consolation of Israel*, *Lu. 2. 25.* as *the glory of Israel*, *vers. 32.* as *the redemption of Israel*, *Ioh. 24.* that is, *Qui restitueret regnū Israel*, *A & I.* which both *Iewes* and *Gentiles* vnderstood of their temporall

Ser. 109. de  
Tempore.

Luc. 2. 25.

Luc. 2. 32.

Ioh. 24.

Act. 1.

temporal kingdome: for the *Magi* enquired, *Ubi est, qui natus est Rex Iudaorum?* and brought presents vied *Mat. 2.* to be offered to Kings: and *Ioh. 6.* the people would haue taken him vp, and made him a King: and the chiefe Priests crye *Mat. 27. Si Rex Israel est, descende de cruce,* &c. and in this error all the Apostles continued ioyntly without exception, all the time that he liued on earth; and they were in continuall strife, *Quis eorum maior esset*, who should be the greatest in this Kingdome after him: neither could this carnall opinion be wrought out of them by our Sauour, till experience shewed the contrarie after his passion.

26. Now our Sauour being to erect a spirituall kingdome, that hee might remoue all occasion of strife, and contention, of pride and ambition, chose for his Apostles twelue men of equall condition, who should succeede him in the gouernement; and least peraduenture any one might be of better parentage then another, his Law was, that they must forsake Father, and Mother, and all their kindred: and if richer then other, they must forsake House and Land, Shippe and Nets and all, and so follow him. So that our Sauours first care was to strippe them, as it were, naked of all they had; that finding no difference, or preheminence among themselues in worldly faculties, they might all appeare equall, and of one condition.

27. Hauing thus equalized them, and freed them from all worldly respects; hee diuides his spirituall gifts, and endowments, the *spirituall offices*, and honours of his Church, indifferently among them. He gaue to them all the *office of Apostleship*; hee made

H them

*The second Sermon.*

them all *equall*, and *ioynt gouernours* of his Church; he sent them out indifferently two and two to preach: he gaue them all alike *power to worke miracles*, and to cast out Diuels, and to cure diseases, that there might be no emulation among them: hee *washed* indifferently all their feete: they had all alike *power to binde*, and to loose, to remit and reteyne sinnes: he promised his *presence*, and *Holy Ghost* indifferently to them all; and in this paritie, and equalitie, hee founded his Church.

28. Notwithstanding, as in temporall Kingdomes, in an equalitie of honour and state giuen vnto many by the absolute Prince, some yet are more imployed then others; some, as it seemeth, better fauoured then others, and more beloued: so it happened in this spirituall Kingdome; for most conference passed betweene our Sauour, and *S<sup>t</sup>. Peter*, and most loue was shewed to the Apostle *S<sup>t</sup>. Iohn*, and more familiaritie and secrecie vsed with *Peter*, *Iames* and *Iohn*, then with the rest: and yet all stood vpon their equality, and neither challenged, nor yeelded superiority to other.

29. For selfe-loue, and a conceit of *equality* of place, and desert, in their loue and seruice to their Master, made euery one thinke himsele capable of that Kingdome, which they carnally conceiued, notwithstanding particular fauours were done vnto some. For after that great promise made to *S<sup>t</sup>. Peter*, *Mat. 16. Tibi dabo claues*, to thee will I giue the keyes (which the Pope makes the first promise of the Monarchie to *S<sup>t</sup>. Peter*, and his successors) the Apostles conceiued no such thing; but questioned after that,

*Mat. 16. 19.*

*Quis*

*Quis eorum maior esset*, who was the greater of them? So though *Peter, James, and John* had beene especially taken apart to see the transfiguration: and they three onely seuered from the rest, to be present at the rayling of the daughter of *Iairus*; yet there was contention afterward among them, *Quis eorum videretur maior*, not which of them three should be the greater, but *Quis eorum*, which of the twelue should be the greatest: so also though the tribute was payed for our Sauour, and *Peter*, *Mat. 17.* and greatest affection was shewed to *John*, when he leaned on his Masters breast, *Ioh. 13.* yet the contention continued, *Quis eorum maior esset*, not which of those two, *Peter* and *John*, but which of the twelue should be the greater, euen after the last Supper. And when our Sauour had satisfied them, that there was no such superiority to be expected among them, he continues still his speciall fauours to *Peter, James, and John*: and the same night taking them apart, *cepit eorum eis trisari, & massus esse*, he beganne to be sorrowfull, and very heauy before them: testifying that those extraordinary actions were not any argument of *supremacie*, or *Primacie*. *Mat. 26. 37.* *Luc. 22.*

30. This behauiour of the Apostles, contending so often for the first place, which they thought to be Monarchical, according to the forme of the government of the Iewes, gaue occasion to our Sauour to speake diuers and sundry times of this question.

31. If it be demanded, why the Apostles contended so often among themselves for the first place; you shall finde diuers reasons giuen by reuerend Antiquitie, and vrged by some late Writers; and name-

## The second Sermon.

Janſen.

ly, that it was in regard of the ſpeciall favour to *St. Peter*, in giuing him the keyes, and in paying tribute for him onely, &c. But ſauing my reuerend reſpect to my betters, I rather thinke, that the foreſhewing ſo often his death, and paſſion, cauſed them rather ſo often to queſtion the ſucceſſion.

1.

Marc. 9. 34.

32. For before his coming to *Capernaum*, hee foretolde his Diſciples his death, and paſſion; after that they diſputed (as *St. Marke* ſaith) *τις αὐτῶν ὁ μέλλει ἕξασθαι*, *quis eorum cateris eſſet maior*, who ſhould be the greater of them: For when they heard that he ſhould die, then they thought of his ſucceſſor: for (as our Saviour tolde them) *adhuc ſine intellectu erant*, as yet they were without vnderſtanding, *Mat. 15.* and alſo *Luk. 24.* they were *tardi ad credendum*, ſlowe to belieue, what was written by the Prophets.

2.

Mat. 20. 21.

33. So likewiſe *Mat. 20.* hee foretolde his death and paſſion to them; and then (ſaith *S. Mathew*) the mother of the Sonnes of *Zebedee* entreated for the prime ſeates in his kingdome; and therevpon grew another contention among them.

3.

Luk. 22. 24.

34. Laſtly, *Luke 22.* when they expected his paſſion, euen at the laſt Supper, *facta eſt contentio inter eos*, there was a ſtrife among them, which of them ſhould be accounted the greateſt; and our Saviour inſtantly cuſty time quencheth the heate of their ambition, and contention, with a preſent anſwere.

Marc. 9. 35.

35. At *Capernaum* hearing their contention, he anſweres, *Si quis vult primus eſſe erit omnium nouiſſimus, & omnium miniſter*, If any man deſire to be firſt, the ſame ſhall be laſt of all, & ſeruant of all: allowing no deſire of ſuperiority among them, who were to bee equals

equals in his kingdome of the Church ; which was well performed in the primitiue purer times, when (as S. *Augustine* saith) *Multi, ut Episcopatum susceperent, tenebantur inuiti*, Many were constrained against their wills, to take Bishopricks. And I doe not find, that any man among the Apostles, or their first successors, affected any *first* or *chiefe place* in the Church, before it was endowed with honour and lands ; neither was there any reason, why they should desire it, all circumstances considered ; except charitie enforced them for the good of the Church ; and then hee tooke the gouernment, who was called, and chosen, and not he that aspired, and sought the first place.

36. How then doth the *Pope* obserue this rule, who will not onely be first among Bishops, but the Monarch ouer all Bishops ? *Gerran* simply shewes vs a pretty sleight to elude this rule ; for, saith he, *Hinc Dominus Papa, omnium Christianorum vertex, scribit se seruus seruatorum Dei* ; Hence it is, that our Lord the *Pope*, who is the top, or supream of all Christians, writes himselfe the *seruant of the seruants of God* ; and that (saith he) after the example of *Christ*, of whom the Prophet saith, *Vidimus eum nouissimum virorum*, *Es. 53. 3.* We haue seene him the last of men. But our Saviour saith not, *Qui vult primus esse, scribat se nouissimum*, He that desires to be *first*, let him write himselfe *last*, but *erit omnium nouissimus, & minister omnium*, hee shall be *last* of all, and the *seruant* of all : And if his great Cardinals should see the *Pope* indeed so humiliated, as our Saviour was, and is there expressed by the Prophet *Esai*, who fore-sawe his passion, and describeth *Es. 53. 3.* him to be *Nouissimum virorum (opinionem omnium)* the

meanest of men, in all mens opinion, as the *Glosse* saith; and *virum dolorum, & scientem infirmitatum*, a man full of sorrow, and acquainted with infirmities; they would soone (euen to his face, which *St. Peter* did not) renounce their great *Monarch*, and abiure his acquaintance.

37. I passe over the sensible example, which our Sauour vsed to his Apostles, by taking vp a little childe in his armes, as a paterne for them: for by the little childe he tooke in his armes, affirming that the Apostles must be like vnto such, hee reproveth their ambition and strife for the *Monarchie*, because (as *S. Chrysostome* saith) *A vanâ gloriâ & inuidiâ paruulus mundus existit, & a concupiscendo Primatum*; A little childe is voide of vaine-glory, and enuie, and desire of the *Primacie*: and as *Cyril* saith, *Puer non ambit honorem, non nouit cuiusuis prerogatiua modum*, A childe sues not for honour, he knowes not what belongs to any prerogatiue: for this is not in *sensu primo*, an instruction to humility by a positie doctrine; as many Diuines thinke it to be, commenting on this place; (for little children are not *verè virtuosè, verè humiles*, truely vertuous, truely humble, and in that to be imitated: ) but it is a *negatiue doctrine*, forbidding all strife and contention for place, and Prelacie in the Church; and insinuating, that they should be as free from ambition *ex rationis rectitudine*, by the rule of reason, as little children are *ex imperfectione natura*, through natures imperfection.

38. The second discontentment and contention about the *precedencie*, or *maioritie*, was when the mother of *Iames*, and *Iohn*, desired the first places for her Sonnes,

*Hebr. 59. iii*  
*Mat.*

*Cyvil.*

*Mat. 20. 21.*

Sonnes, one to sit on the right hand, the other on his left in his *Kingdome*; discovering in plaine termes, *Mat. 20. 21.* that they stroue for a *Monarchie*; as the Pope now doth.

39. Our *Sauour* perceiuing, that the rest of his Apostles, out of their particular ambition, *indignati sunt de duobus fratribus*, were moued with indignation against the two brethren; answeres as hee did before, *Qui voluerit inter vos maior fieri, sit vester minister*, *Vers. 24.* Whosoever will be great among you, let him be your seruant: but as in the former contention he proposed a *little childe*, whom in their neglect of honour they should resemble: So here hee proposeth vnto them the *Kings*, and *Monarchs* of the world, whose power and regiment they should not expect. You strue (saith he) for the *first place* in a *Kingdome*, but *Reges gentium dominantur in eas: & qui maiores sunt, potestatem exercent inter eas*, *Mat. 20. 25.* The *Kings* of the Nations exercise dominion ouer them, and they that are great exercise authority vpon them. *Vos autem non sic*; but it shall not be so among you, setting downe in plaine termes my negatiue; *The government of the Church shall not be Monarchicall.*

40. And it is probable, that our *Sauour* fore-seeing, that this would be a great question to exercise his Church, doth therefore double this answer, and vseth it againe at their last contention, euen before his passion, as his last determination of it, for them, and all their successors to take notice of. *Reges gentium dominantur eis, & qui habent eas in potestate, benefici vacantur: Vos autem non sitis.* *Luk. 22. 25.* You must not be *Kings*, you must not domineere, *The government of my Church* is

is not Monarchicall, nor like the gouernment of the Kings of the World.

Bellar. de Rom.  
Pont. l. 5. c. 10.

41. Bellarmine seeing this cleare euidence against this pretended Monarchy, and feeling the waite of it, thinkes all would be well, if he could decline the force of this blow, and therefore failes to his accustomed shifts, and saith, that a Monarchy is not here denyed, but the corruption and deflexion of a Monarchy into tyranny: for he saith, *Dominum illis uerbis non prohibere dominatum, qualis esse potest principum, & regum piorum, sed qualis est Regum ignorantium Deum, qui tyranni potius sunt, quam Reges*; God forbids not such gouernement as godly Kings and Princes vse, but the gouernment of such Kings as know not God; who are rather Tyrants, then Kings.

Bellar. de Pont.  
l. 5. Rom. l. 3. c. 23.

42. But see his inconstancy, and thereby the weakenesse of his answere: here he saith, our Sauour forbids a tyrannicall, not a regall gouernment, vnto his Church: but in his third Booke he affirmes, that our Sauour denies both; *prohibet* (saith he) *dominatum regium, atq. tyrannicum ijs, qui Ecclesia praeesse debent*; he forbids both regall and tyrannicall dominion to all those, who must gouerne his Church. But lest he should enter his action of iniury, for charging him wrongfully with a contradiction (which were a great blemish to so valiant a Champion) I doe imagine, that in this place he doth confound *regium* and *tyrannicum*, and makes them Synonimaes, in hatred and detestation of Kings and Monarchs; being one of that number, which Saint Peter saith, should be *κηρυττοι καὶ καταφρονεῖτες*, despisers of domination, & gouernement; and Saint Iude, *ἀδελφοὶ βλασφημῶντες*, blasphemers,

1 Pet. 2. 10.

Iude 8.

phemers, and slanderers of regall Maieſtie; and truly that ſame *vis Ieſuitica, & ipſa profeſſio maledicendi*, doe ſeeme to vndertake and promiſe ſo much.

43. But the former interpretation, if theſe two be different, makes well for his purpoſe; and that ſenſe (ſaith he) is euident; *Patet*. How thinke you? By the interpretation of our Sauour, or his Apoſtles, or the ancient Church? No; but yet clearly enough *ex verborum Græcorum proprietate*, by the proper ſignification of the Greeke words. But that is no ſure rule; for we alwayes may reaſon from the *uſe* of a word in the Scripture, not from the *proprietie*. Sometimes we muſt admit a Metaphor, or an Allegorie, and diſpute from a figuratiue, and not from the proper ſenſe of the word: for, as Saint *Auguſtine* ſaith, *Per ſimilitudinem Chriſtus multa eſt, viz. petra, oſtium, lapis angularis, &c. quæ per proprietatem non eſt*; Chriſt is many things figuratiuely, which properly he is not, as namely a rocke, a doore, the corner ſtone, &c. *Aug. tract. 47. ſuper Iohan.*

44. But we will admit it for this place; the propriety of the Greeke word ſhall beare it. *Matthæus non ait* (ſaith hee) *Reges Gentium κυριεύουσιν αὐτῶν. i. dominantur, ſimpliciter, ſed καὶ κυριεύουσιν αὐτῶν. i. violenter dominantur*: therefore not Regall, or Monarchicall gouernement is denyed, but tyrannicall onely. But though Saint *Matthew* ſay not *κυριεύουσιν αὐτῶν*, yet *S. Luke* ſpeaking of the ſame buſineſſe, ſaith from our Sauour, *οἱ βασιλεὺς τῶν ἔθνων κυριεύουσιν αὐτῶν*: ſo that we may reply to *Bellarmino*, *Lucas non ait, καὶ κυριεύουσιν αὐτῶν, i. violenter dominantur*; but *κυριεύουσιν αὐτῶν dominantur ſimpliciter*; therefore by his owne interpretation, not onely tyrannicall, which is

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he corruption of a good regiment; but *Regall*, and *Monarchicall*, which is a perfect kinde of regiment, is denyed the Apostles, and Church of God: in Saint *Matthew* the tyranny, in Saint *Luke* the *Monarchie*.

45. *Bellarmino* could not be ignorant, that Saint *Matthew* vsed one word, and Saint *Luke* the other, in the same argument: *Sed quid prodest videre eum veritatem* (as *Lactantius* saith) *quam nec defensurus est, nec secuturus*; what is it the better for him to see, and know the truth, which he will neither defend, nor follow? He playes on the aduantage, and supposall either of the ignorance, or negligence of some supine Readers.

46. But lest he should reply (yet without all shew of reason) that Saint *Luke* is to bee interpreted by Saint *Matthew*, rather then Saint *Matthew* by Saint *Luke*: First, we alledge, that he hath not our assent, that *κτάνειν* signifieth tyrannicall government: but we haue his owne confession, that *κυριεύειν* signifies *dominari simpliciter*: therefore if the Holy Ghost intend the same thing by both the Euangelists, as it is euident he doth; then by both the words absolute dominion, or *Monarchicall regalitie is forbidden*: if they intend two senses, then both the one and the other are denyed, and we haue our purpose.

47. Secondly, it is euident by the words of our Saviour, *Luke 22.* that *Regall or Monarchicall government is forbidden* there: For S<sup>r</sup>. *Luke* saith, Those Kings of the Nations, which the Apostles must not be like, are *οἱ ἐξουσιάζοντες ἐν τῷ κόσμῳ καὶ ἐν ἐξουσίᾳ καὶ ἐν δόξῃ*, such as haue power over them, and are termed *bountifull*; but

*Adulens. sup.*  
*Mat. 6. 20. 9. 31.* *Potestas est quidam magna perfectio; nam de potissimis attribuitur*

*attributis diuinis ponitur*, Power is a certaine great perfection; for it is one of the chiefe attributes of God: and the word *εὐεργετῶν* is euē taken in *bonam partem* in a good sence. The curing of the man, which was borne lame, is called *εὐεργεσία*, *Acts 4.* and it is taken *pro beneficio*, for a benefit, *1 Tim. 6.* and *εὐεργετῶν* *1 Tim. 6. 2.* is applyed to our Saviour by Saint Peter, *Acts 10.* *Acts 10. 38.* *ὃς διηλθεν εὐεργετῶν, καὶ ἰάμεντο πάντες*: so that it is euident, that our Saviour saith, they shall not be like Kings, no, not the best Kings, who take their denomination of liberality, and bounty.

48. For bounty is a Kingly vertue, & *maximè regium est, quos uolunt, ad honores extollere*, and it is most princely for Kings to grace with honors, whom they please: and they, whom Kings aduance, must be honoured by the people. Therefore when Saint James *1ac. 1. 9.* forbids vs to honour them, which be rich, he makes an exception to it, saying, *Si tamen perficitis legem regalem, νόμον βασιλικόν, &c. bene facitis.* Notwithstanding, if ye fulfill the Royall Law, &c. ye doe well; but if ye regard the persons, ye commit sinne: Where Caietan obserues, that rich men may chance to be honoured for two causes. *Altera est ex personarum acceptione*, the one is out of a respect to persons; that is, precisely because they are rich: *Altera est ex lege regii*, the other is by reason of the Kings Law; that is, because (saith he) they are placed in authority by the King; or because they are the Kings Embassadors; or because the King hath so commanded: as appeareth plainly in *Mardocheus*, of whom it was saide in his highest honour, *Sic honorabitur, quem Rex honorare uoluerit*, Thus shall the man be honoured, whom the

Verse 8 & 9.

Caietan super locum.

1st. 2. 8.

King will honour. And the Apostle gathereth this precept out of that rule in nature alledged by him, *Diliges proximum tuum, sicut teipsum*, Thou shalt loue thy Neighbour as thy selfe: where the particle *sicut* is vsed *proportionaliter*; as if he should say, *Diliges proximum tuum in gradu, in officio, in dignitate, in priuilegio suo. sicut teipsum in gradu, in officio, in dignitate, in priuilegio tuo.*

49. This νόμος βασιλικός, or law of ciuility, which S. James mentioneth, is much neglected in these daies by the Anabaptists; who after the manner of some false Apostles in S. Pauls time, so teach equality, that they acknowledge no superiority, or ciuill difference in Christianity: so that, if at the administration of the Eucharist, an Earle, Lord, or Bishop be present, they take not any notice of them, nor obserue *Legem regiam*, but beginne to administer to the next vnto them, of what degree soeuer: as if *Lex regia*, and the Law of ciuilitie, could not stand with Christianitie, and the Law of true spirituall liberty: whereas Saint Paul, 1 Tim. 6. 1. & 2. tells those seruants and inferiours, who being Christians, neglected their dutie and reuerence to their Masters, or Superiours, because either they were not Christians, or if Christians, yet comprehended with their seruants and inferiours vnder the name of Brethren, or the Faithfull (as the vse was then at the first conuersion of the Gentiles) that by this conceit of partie in Christianity, which was onely *in spiritualibus*; and by neglect and contempt of *superioritie*, which is due by nature *in temporalibus*, and in ciuilitie, *Lege regia*, by the Kings prerogatiue, *Nomen Domini*, & *doctrina blasphematur*, both

both the name of Christ, and his Gospell, and doctrine is blasphemed. For if they, who were newly converted, should with-draw from their superiours in acts and ceremonies of Christianity, that respect, reuerence, and honour which was due vnto them, the vnbelicuers would haue detested, vilified, and persecuted the Gospell, *quasi aliena inuadens, & Dominis, aut Regibus sua auferens*: and therefore when in another place, the same Apostle exhorts inferiours to be subiect to their superiours, and pleasing in all things; he telleth them, that such behauiour, and ciuilitie, would be an ornament to their Christianity, and the doctrine of our Sauour.

50. Whether *Caietans* exposition be the true sense of that Text of *S. Iames*, I doe not determine: but surely it is very morall and mannerly: not like the English marginall glosse, at the 23. of the *Acts*: for where *S. Paul* saith there, modestly in his owne excuse, when he was charged to revile Gods high Priest, *I knew not Brethren, that he was the high Priest; for it is written, Thou shalt not speake euill of the ruler of thy people*: the marginall note saith, *He made this excuse, as it were, in a mockery: as if he should say, I know nothing in this man worthy the office of the High Priest.* *Acts 23.5.*

51. Time serues not, nor this businesse to exagitate this vnciuill note; but these and the like glosses make many so insolent in their behauiours and answers, both to ciuill and Ecclesiasticall Magistrates, whom they relish not well: because in their fancies they esteeme them not worthy the office they beare, or those honours the King hath advanced them to; and so by consequent to be no Magistrates, but subiect

2. dubitare c. de  
crimine Sacri-  
legij.

to scoffes, and scurrill dicacity. But the *Civilians* have this rule; *Dubitare de eo, an dignus sit, quem princeps elegit, sacrilegij instar est*; It is a kinde of sacriledge to call his worth into question, whom the King hath preferred. Thus much by occasion of my second reason, why Monarchicall government is here forbidden, drawne from the name *ἐνεργέται*, which is proper to Kings of the best note, and not vnto Tyrants.

3.

1 Pet. 5.

2 Cor. I. 24.

52. Thirdly, the words *κυριεύειν*, and *κατακυριεύειν*, are vsed indifferently in the same sense: for S. *Peter* teacheth the Bishops, that they should not dominere ouer the Clergie, *μὴ κατακυριεύειν τῶν κληρῶν*: and S. *Paul* saith, he neither might nor did dominere ouer the faith, and the Christian religion; *ὃς κυριέυομεν ὑμῶν τῆς πίστεως*: which cuts off all absolute power and Monarchicall, which the Pope chalengerth, either ouer the Christian religion, or Ecclesiasticall persons.

4.

Scap. 4.

Beza sup.  
Mat. 20. 25.

53. Lastly, not to speake of the vse, but of the propriety of the word, which *Bellarmino* chalengerth; we finde not, that *κατὰ* in composition addeth force, or violence to euery word; but what signification so euer it hath, *in compositione aliquando retinet, aliquando amittit*; as *ἀνέσκειν*, and *καταἀνέσκειν*, both of them signifie to die, neither of them to die violently: and *κατ'ἐξουσίαν* vsed by S. *Mathew* in this argument, and *ἐξουσίαν* vsed by S. *Luke*, signifie both of them absolute power, not souere, bitter, or tyrannicall command: as *Beza* notes, that our word here *κατακυριεύουσιν αὐτῶν*, signifieth onely *dominari in eas, resolutâ compositione*, the composition adding no force vnto it more, then is found in the simple verbe. It is

Beza's

Beza's annotation vpon this place. If his authority haue no credite with them, let them consult the olde vulgar translation, which reades *simpliciter, Dominari* at both those Greeke words, *resoluta compositione*, as Beza doth.

54. This, which hath beene spoken in answere to Bellarmine may serue to shew both the true sense of the words, and helpe to satisfie all the reasons, which are made by others, to proue that this Text excludes not a *Monarchie*: for it this double Canon of our Sauiour, or duplicated rule for his Apostles (*Mat. 20.* and *Luke 22. Vos autem non sic*, you shall not rule as the Kings of the world) be not transplanted, and remoued from the siege of the Popedome, it will batter downe all that is built on that *Monarchie*, and the *Monarchie* it selfe from the very foundation. Wherefore euery one busily sets to his helpe to remoue it, and we must as earnestly maintaine the assault.

55. Gretzer, as he is bound, seconds the Cardinal, GRETZER. and saith in his *Antimonie pro deliro*, that our Sauiour doth onely forbid *dominatum violentum*, and *truculentum*, and makes it an *indefinite* proposition, and to implice a *particular*; as if our Sauiour said, *Aliqui reges Gentium, &c. Vos autem non sic*: excluding from the Apostles the tyrannicall gouernment, not the regall. *Non dicit* (saith he) *omnes Reges Gentium, sed indefinitè, Reges gentium; hoc est, aliquos Reges gentium*: and then he shewes his Logicke; for (saith he) *propositio indefinita constans materia contingenti, idem valet, quod particularis*.

56. But to be brieue, and speake to the point: the proposition doth not consist of *contingent* matter, but  
of

Gretz. Antim.  
pro deliro.  
dis. 28.

of *necessarie*: for, *omnes Reges gentium dominantur eis, & habent eas in potestate*, All the Kings of the Gentiles haue dominion ouer them, and exercise authority vpon them; and he that doth not so, or hath not power to doe so, is no King: and *Abulensis* saith vpon this place of *Mathew*, that both *Principatus gentium & Iudaorum*, (which were both one, as appears *Dent. 17.* and *1 Sam. 8.*) were here excluded from the Apostles, and from the Church regiment; and so the matter being *necessary*, the *proposition* indefinite is *vniversal*, forbidding the Church all kind of Monarchie that was in the world.

*Abulens sup.  
Mat. 20. 9. 93.*

57. But *Gretzer* hath a second shift to elude this Text, and saith, *Christus non dixit, Reges Christianorum, & fidelium*, but *Reges gentium*, and therefore the gouernment of the Church may be *Monarchicall*, after the nature of Christian regiment, though not after the fashion of heathen *Monarchies*.

*Ibid.*

SANDERS.

58. But we answer, that the regall gouernment of Christian Kings, and those of the Nations, is of one kinde: and *Sanders* by occasion of these words so confesseth; for, saith he, *Ciuilis potestas apud gentes, quae Deum non cognoscunt, eadem reperitur, quae apud fideles Reges existit; licet Christus talem in suis ministris esse noluerit*, The ciuill power of the Nations, which know not God, and of Christian Kings, is all one, although *Christ* will not haue such power exercised by his Ministers. The former part confutes *Gretzer in terminis*, who thinkes that the ciuill power of Christian and heathen Kings is not all one: the latter part, viz. *Licet Christus talem in suis ministris esse noluerit*, you would thinke also in plaine tearmes

*De vrbib. Monar. lib. 2. cap. 1.*

to be our assertion, as indeed it is; but I will not urge it, or charge him with such high treason against his great Monarch. The Ciuilians say, *Inciuite est, nisi totâ lege perspectâ indicare.* It is true, that he saith plainly, The regiment of the Church is not like the regiment of Kings, &c. but he hath his enation too: as if he should say, *Reges gentium, & fidelium habent originem regiminis eorum vel à iure gentium, vel à iure ciuili;* The Kings of the heathen, and of Christians, haue the originall of their regiment either from the Law of Nations, or from the ciuill Law: *Vos autem non sic, sed regnum vestrum, vel regimen, tantum per mediatorem Dei & hominum, hominem Iesum Christum dimanauit;* With you it is otherwise; for your Kingdome, or regiment is deriued vnto you onely by the mediator of God and man, the man *Iesus Christ.*

59. *Elihu* was full of indignation, because *Iobs* 1ob 32.3. friends, *Non inuenissent responsionem rationabilem,* had not found a reasonable answere: but this answere is not onely absurd, and nothing to the purpose, if it were entertained, but false also, and *Sanders* herein more subtil then wise: for wee say truely, that the power of Kings, and the power of the Apostles, and their successors, are both *originaliter* from God only: for a Pope, or a Bishop, in respect of his owne person, hath his place designed to him by *Election, Confirmation, and Consecration*, according to *Ecclesiasticall Canons, and Constitutions*; but his *spirituall power is originally from God*, by the Law of the Gospell, *per verbum in scriptum*, as *St. James* calls it; as also temporall Kings either in state of election, or succession, haue their Kingdomes to themselves, or to their successors,

*iure gentium, or civili, or municipali*: but they haue *potestatem regiam*, whatsoeuer it is, *originally*, and immediately from God by the Law of nature, *per verbum innatum*. And this the Emperor acknowledges in his Nouelis, that *ex uno eodemq; principio imperium & sacerdotium proficiscuntur*, although in nature they be distinguished; *cum hoc diuinis, illud humanis præsident*.

CAIETAN. 60. Now, as Sanders will haue it, *vos autem non sic*, id est, *originaliter*: so Caietan will haue it, *vos autem non sic*, id est, *finaliter*: both will haue it one forme of regiment, which Bellarmine, and Gretzer denie; but Sanders makes the difference in the Author, Caietan in the end. *Reprimū (saith Caietan) ambitionem ex differentiā inter principatum mundanum, & Ecclesiasticum, penes hoc; quod finis Regum est dominari, & gloria; Vos autem non sic*: You shall haue the same power which Kings haue; but you shall not vse it to that end.

61. But the end of *Monarchicall principality* is not domination, honor, and glory; but *bonum vniuersi*, the generall and common good, especially of their particular kingdomes, by maintaining their Subjects in order, and peace, by the rules of iustice: Domination, or honour are but *consequents* of it, or *adiuncts* to it; without which that end cannot be attained, but *supernaturally*, as it was in the Church. For wee may say as well to a King, as to a Bishop, by way of aduice, *Seeke not your owne domination, or glory*: which were not well said, if *honour*, and *glorie*, and *domination*, were the end of their gouernment: for euery man ought to studie, and endeauiour, to attaine that *end*, which is proposed to his office. But if we

we should say to a King, as our Saviour saide vnto his Apostles, *Qui maior est, fiat sicut minor*; Sir, if you will be the greatest, wee will bring you downe, and humble you to vs; it were *Leſa maieſtas*, violence offered against that power, and Maieſty of Kings, which is instituted and allowed by GOD himſelte: wherefore *the Regiment Eccleſiaſticall differs from the Regall*, not onely in this falſe imagined end, but in the kinde, and *ſpecies* of the regiment it ſelfe.

62. Now we will conſider, whether the regiment of the Church, which our Saviour left to his Apostles, were conformable to the *Monarchie* of the world: and we ſhall finde, that as the *ende* of that regiment was *ſupernaturall*, viz. the ſaluation of the world; ſo the *meanes* to that end for the moſt part were *ſupernaturall*; *Faith*, and the *Sacraments*: and the *power* of the *Gouernours ſupernaturall*, reaching to the opening and ſhurting of Heauen; to the binding and looſing of finnes: wherefore hee denyed to his Apostles all ſuch things as appertained to the perfection of *ſecular regiment*, namely, *Riches*: Secondly, *Power coerciue*; Thirdly, *Honour and domination*; that his Kingdome might not be ſuppoſed to bee erected by ordinary meanes.

63. *Fiſt*, for *Riches*; it was *impoſſible* the Apostles *RICHES*. ſhould be *rich*, hauing forſaken all their owne ſubſtance: and the moſt part of Chriſtians at fiſt conuer-  
ted, being of meane eſtate, and the collections which were made, were diuided to ſuch as were needy among them.

64. Secondly, it was not *conuenient* they ſhould be rich, for hauing no place of abode, being ſent as

K 2

Commis-

1.

impoſſible.

2.

Not conuenient.

Commissioners ouer the World, they had no portage for store of wealth, and the care of their riches might haue stayed their course.

3.  
Not late.

65. Thirdly, It was not *safe* for them to be rich; for the Infidels, who then persecuted them for their faith, would haue tooke occasion of a stricter persecution, to possesse their riches.

4.  
Not for the  
credit of the  
Gospell.  
Arist. Ethic.

66. Fourthly, It was not for the *credit* of the Gospell, for the Apostles to be rich; for as *Aristotle* saith, *Multa per diuitias effecta sunt*, Many things are brought to passe by *riches*: It was therefore for the *glory* of the Church, that the chiefe rulers then should be poore, and possesse nothing: that whatsoeuer those first founders did effect, might be ascribed to the diuine power supernaturall, and God onely might be honoured in the conuersion of the *Gentiles*, and the Christian Faith no way calumniated.

COERCIVE  
POWER.

67. The second thing, which is proper to Monarchs, is, *potestas coercendi*, a power to compell men to be good, and iust, either by *Legall* punishment, or by *Arbitrarie*; where legall is wanting: from this power our Sauour did quit his Apostles, when he said, *Qui maiores sunt, potestatem exercent in eos*, concluding, *Vos autem non sic*; They that are great exercise authority ouer others: But it shall not be so among you.

Mat. 23. 12.  
26.

I.  
No TEM-  
PORAL PV-  
NISHMENT

68. And therefore in those dayes men were not forced to goodnesse, or to the Christian Faith, by punishment or feare, but by loue and exhortation: and the reasons were diuers; one is giuen by *Origen*, because, *Sicut omnia carnalia in necessitate posita sunt spiritalia autem in voluntate: sic & qui principes sunt spiritaliales,*

Origen.

*uales, principatus eorum in dilectione subditorum debet esse positus, non in timore corporali*: As all carnall things are necessary, but spirituall voluntary; so those that are spirituall Governours, their dominion must consist in the voluntary loue of their inferiors, not in corporall feare: for the olde rule was, *Fides cogi non debet*, Faith ought not to be enforced, indeed it cannot be enforced.

69. Secondly, the Apostles had no other Law to governe by, but *the Law of Christ*, which is not coerciue, nor imposeth corporall or temporall punishment, either particular, or generall vpon any crime: but vseth onely commination of hell fire, and eternall torments; neither rewardeth it any vertue, but with promise of Heauen, and the ioyes thereof.

2.

No LAVV  
BVT  
CHRISTS  
LAVV.

70. Thirdly, In the Apostles time, the Christian people, who were subiect to them, were few; and those not *populus determinatus*, belonging to this or that territory, subiect to the Apostles: but they were certaine parts, or pieces of people, and Nations, some of one Countrey, and some of another, who all were vnder their lawfull Princes, and Monarchs; and so by consequent the Apostles hauing no territory, could haue no *iurisdiction* at all, either in *similibus*, or in *criminalibus*, neither ouer the *lines*, nor ouer the *goods*, nor ouer the *bodies* of any Christian: and if they had vsurped any such iurisdiction, they should haue suffered as Malefactors and Traytors, and so dishonoured the Christian Religion.

3.

No IVRIS-  
DICTION.

71. Fourthly, our Sauour proposed his owne *principality* ouer them, as a patterne, or example of that

No other pat-  
terne, but our  
Saviour to fol-  
low.

Mat. 20. 27. &  
28.

that power they should vse : for when hee had tolde them, that their gouernement should not be that of the Kings of the Nations : he addeth, *Qui voluerit in vobis esse primus, sit vester seruus, &c.* Whosoever will be chiefe among you, let him be your seruant; euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many : wherefore his Apostles were to vse no other *Iurisdiction*, or *coercive power*, either in *ciuilibus*, or in *criminalibus* : but yet exercised a certaine *discipline*, as we may call it ; and whereof we shall haue occasion to speake hereafter at fit opportunity.

3.  
EXCEL-  
LENCY and  
HONOUR.

72. The third thing that belongs to Kings, is *Excellency*, and *Honour*, which euer attend on *Riches*, and *coercive power*: both which being denyed to the Apostles, they were exempt also from all *worldly*, and *temporall honour*, as their Master was; except such as vertue procures in the hearts of the people : but that is *morall honour*, not *ciuill*, such as we speake of; and is in Kings, and giuen by Kings, as the Ciuilians terme it, *Per honorarios codicillos*, or *per diplomata Regum*; vpon whose onely gift all ciuill honours, and nobility depend.

Obiect.

Ananias and  
Saphyra.

Corinthian  
fornicator.

Respons.

73. If any man suppose, that the Apostles had this *coercive Iurisdiction*, because Saint *Peter* (as it seemes) killed *Ananias* and his wife, *who lyed to the Holy Ghost*, and with-held a part of the price from the poore : as also because Saint *Paul* deliuered ouer the *Corinthian fornicator* to Sathan, *ad interitum carnis*, &c. We answere, that those Apostles neither vsed *ciuill* nor *criminall Iurisdiction* : for Saint *Peter* did not put to death *Ananias* and *Saphyra*, but fore-shewed their death:

death: and so was neither their *Judge*, nor *executio*. *alib*.  
*ner*, but a prophet, who fore-told that punishment,  
 which the holy Ghost would inflict.

74. And although the punishment of the forni-  
 cator seeme to be an act of *Iurisdiction*, and of secu-  
 lar iudgement in *S<sup>t</sup>. Paul*, who saith, *Ego autem absens i cor. 5. 3<sup>o</sup>*  
*corpore, & præsens spiritu iudicavi, &c.* And againe,  
*Decreni eum tradere Satana ad interitum carnis*, I haue  
 determined to deliuer him vp to Satan for the de-  
 struction of the flesh: yet this was not done by ver-  
 tue of any *temporall Iurisdiction*, but by *miraculous*  
*power*, οὐ τῷ ἀνθρώπῳ τῷ κρείττῳ ἢ τοῖς ἰσχυρίσιν: for *verse 4.*  
*S<sup>t</sup>. Paul* did not command the *Corinthian* to be whipt,  
 or to be banished his Country, or to be fined; but  
 commanded the Diuell to assault him, and so to tor-  
 ment him to death, *Vt spiritus saluus sis in die Domini* *verse 5.*  
*Iesu Christi*; that so the spirit might be saued in the  
 day of the Lord *Iesus*: which act proceeded from  
 our Sauour immediately, because Diuels are not ex-  
 ecutioners at mans command; so that these punish-  
 ments proceeded not from any *temporall Iurisdic-  
 tion*: but *S<sup>t</sup>. Paul* inflicted punishment *per modum o-  
 rationis*, and *S<sup>t</sup>. Peter*, *per modum prænuntiationis*, *S<sup>t</sup>.  
 Paul* by prayer, *S<sup>t</sup>. Peter* by prophesie.

75. How then did they subiugate the whole world  
 vnto them? To omit that supernaturall meanes,  
 which God vsed by the blood of his Martyrs, and  
 by those three formes of the gifts of the holy Ghost;  
 the first whereof (as *S<sup>t</sup>. Augustine* notes) *pertinet ad* *Aug. de Trin. &  
 ius Ecclesiasticum in regenerandis*; the second, *in virtu-* *unit. cap. 4.*  
*tibus, & signis faciendis*; and the third at the Pente-  
 cost, *in dono linguarum*, and by *Confirmation*, or Im-  
 position.

position of hands, &c. they vsed two ordinary meanes ; one was *solicitude*, and care to performe their office ; the other was *sanctitie*, and *holinesse* of life : All which *S. Peter* deliueres to the Church, and his successours, as he receiued them from his Master *Christ Iesum*.

1 Pet. 5.

76. For in his first Epistle, not vnder the title of a *Monarch*, but of *Compresbyter*, hee exhorteth his fellow Priests, saying, *I who am your fellow Priest*, who glory not of any superiority, but in this onely, that *I am a witnesse of Christs passion, and a partaker of that glory, which shall be revealed* (which many vnderstand of that glory which he saw at the transfiguration) exhort you, *Pascite*, feede the flocke of God, which is among you, ἐπισκοποῦντες, not μοναρχοῦντες, taking the ouersight thereof as Bishops, (not ruling, and commanding as Kings) not by constraint, but willingly : not for filthy lucre, but of a ready minde: Neither as being Lords ouer Gods inheritance ; but being ensamples to the flocke, &c. Which words (as *S. Bernard* saith) containe *interdictum*, and *edictum* ; the *interdict* forbiddeth three things, as *Abulensis* obserues, *Coercine power, Riches, and Domination* ; of which wee haue spoken : the *edict* commands two things: First, *Pascere, qui in nobis est, gregem Dei*, the care, & solicitude we should haue to feed Gods flock. Secondly, *Formas fieri gregis*, to be an example to our flockes in piety, and sanctitie of life. These also *S. Paul* requires ; the former *Præsse in solitudine*, *Rom. 12.* the latter, *1. Tim. 3. Esse irreprehensibiles*, and so a patterne of sanctitie to the whole flocke.

Bern. de Consid.  
lib. 2. cap. 6.Rom. 12.  
1 Tim 3.

77. The foundation therefore of Christian religion

gion was not in riches, or coercive power, or honourable titles; but in solicitude, and sanctitie; vpon which Christian Kings and Emperours, as was fore-prophefied, built those high turrets of honour, riches, Iurisdiction, and temporall power; which the Church in due time afterward possessed, to the glory of our Saviour, and the credite of the Gospell; as shall be shewed in due place: and by these meanes was Christianity at the first propagated.

78. Now it is naturall, that by what ordinary meanes Religion was first dilated, it should also be continued by the same. Miracles, and those extraordinary gifts of the holy Ghost, which (as S. *Augustine* saith) were giuen *ad incrementum Ecclesie, vsq̃ dum fidei semina iacerentur*, are now ceased: and those things, which not long after caused great progresse in Pietie, and Religion, namely, *Continentia vsq̃ ad tenuissimum victum; ieiunia non quotidiana solum, sed etiam per contextos plures dies perpetrata: castitas vsq̃ ad coniugij, prolisq̃ contemptum: patientia vsq̃ ad cruces, flammisq̃ neglectas: liberalitas vsq̃ ad patrimonia distributa pauperibus; aspernatio mundi vsq̃ ad desiderium mortis*: which St. *Augustine* confesseth, that few then performed, but fewer did well and wisely performe: *Pauci hac faciunt, pauciores bene, prudenterq̃ faciunt*, saith he: All these things, which the people then fauoured, and loued, and admired; *Et quod ista non possent, non sine prouectu mentis in Deum, nec sine quibusdam scintillis virtutum, seipfos accusabant*: These also are all in a manner through the encrease of superstition, and manifold abuses, vtterly abandoned; there remaineth onely solicitude, and piety, among

*De Trin. & vnit. cap. 4.*

*Aug. de vit. Creden cap. 17.*

## The second Sermon.

the *primitive ordinary* meanes, to continue Religion in that height and greatnes in the Church of Christ.

79. But the *defects* of those former *supernaturall* gifts haue beene in some measure supplied, since the vnion of the Empire, and temporall gouernment with the Church and spirituall power, and by the bounty and liberality of Kings: who prudently considered, that in this *incorporation*, as the *Common-wealth* did partake the blessings that the Church could afford by *maintaining temporall peace and concord, and subiecti- on to Kings* (I speake nothing of the *supernaturall blessing of regeneration*, and the fruites thereof) so the Church should communicate with the Common-wealth, out of their liberality, *Riches, Honour, and Temporall power*, (but subordinate to them) according to the Law of Nature, and example of all people, who had any feeling of Religion, and the seruice of God, either by inbred light, or the custome of the Country.

Bern. de Consid.  
lib. 2. cap. 6.

80. But these *Riches, Honours, and Iurisdictions*, which are now added to the Church, are things indifferent, good or bad, as they are vsed. *Ipsa quidem, quod ad animi bonum spectat, nec bona sunt, nec mala; vsus tamen horum bonus*, for the honour and credite of Christian Religion; but *abusio mala, sollicitudo peior*, as Saint Bernard saith.

81. It is certaine, that they are great temptations and prouocations to men, in this our frailty, oftentimes to exceed the bounds of *Christian humility*, and morall equity: which gaue occasion to that Pro-uerbe; *Religio peperit diuitias, & filia deuorauit matrem*: and at the first endowment of the Church it

was said, *Hodie venenum effusum est in Ecclesiam*, which so farre infected many Prelates thereof, that the out-cry against them hath beene continuall, even from those primitiue times; as appeares in those *African Bishops*, who liued in *Athanasius* dayes, and were *Athanasius* *bipedum nequissimi*, and so all along downe by succeeding ages: some euer complaining in that forme, that *Hugo Cardinalis* vseth vpon that of Saint Peter, *Non dominantes in clero. Hoc preceptum* (saith he) *hodie transgrediuntur multi pralatorum, qui plus se erigunt, quam possint*; many Prelates at this day doe transgresse this precept, who exalt themselues higher then they may, either by the Law of the Gospell, or by the donation of Kings; *Vt valde benè competat eis illud Esaiæ, Audinimus superbiam Moab, id est, Pralatorum, vel Clericorum carnalium*, that the complaint of the Prophet *Esay* may very well besit them: Wee haue heard of the pride of *Moab* (that is (saith *Hugo*) of the Prelates, and carnall Clerkes;) *Superbus est valde*, he is maruellous proud: but blessed be God for it (saith he) *superbia eius, & arrogantia eius, & indignatio eius, plus quàm fortitudo eius*: and to that purpose applies other places of Scripture, both of *Jeremie*, and *Leuiticus*.

82. But this *abuse* appeared most in the Bishop of *Rome*, who could not in the first times, when the Church was yet vnsetled, moderate the power of his *Spiritual Primacie*, (which was then of little force) as appeareth in Pope *Victors* rashnesse, who threat- *Ense lib. 9. c. 23. hist. Eccles.* ned to cut off from the vnitie of Communion, all the Churches of *Asia*, *ὡς ἐρεοδοξοὺς*, for differing from him in the celebration of *Easter*: & in that cen-  
L 2
sure,

*Tertul. advers.  
Prax.*

*Cyp. Epif. 73. &  
habetur apud.  
Aug. l. 2. c. 7.  
cont. Donatist.*

sure, which *Tertulian* gaue of some of them, though himfelfe deserued more to bee censured; that they were *In pace Leones, in pralio cerni*: and in that comparison, which Saint *Cyprian*, and the whole Councell of *Carthage* made with the Bishops of *Rome*, laying, *None of vs makes himfelfe the Bishop of Bishops, or doth compell his fellow-Bishops, Tyrannico terrore ad obsequendi necessitatem*: but much lesse could they moderate that *Papall Monarchicall power*, which they vsurped by degrees, after the Church was endowed, and honoured by the Emperours; but as *Religio peperit diuitias*, &c. as I said before; so *Imperium peperit Papatum, & Papatus deuorauit Imperium*: by what steps and degrees, both the one and the other were performed, is for a fitter time, and more ample discourse.

*Ber.*

83. Now in our conclusion wee onely vrge that which we proposed, that the Pope had not that tyrannicall, nor Monarchicall power (as he calles it, which he vsurpeth) from our Sauour, or Saint *Peter*: we dispute not now from whence he had it, whether by *vsurpation*, or *donation*, but we say, as Saint *Bernard* said to Pope *Eugenius* his face; they haue it not from Saint *Peter*: *Esto* (saith he) *ut quacunq; alia ratione hac tibi vindices; sed non Apostolico iure*; now-soeuer you haue got it, you hold it not by Apostolicall right, as Saint *Peters* inheritance: *Non enim ille tibi dare, quod non habuit, potuit*; for he could not giue that to thee, which he had not himfelfe. *Argentum, inquit, & aurum non est mihi: Quod habuit, hoc dedit: solitudinem super Ecclesiam*; Gold (saith he) and silver haue I none: what he had, that he gaue, care ouer the Church,

*1 Pet. 5:*

Church; when he said, *Pascite, qui in vobis est, gregem Dei*, *ἐπισκοποῦτε, &c.*

84. If thou sayest, though he left me not riches, yet he left me *dominatum*, dominion and *Monarchie*, and doest challenge it from God himselſe, (as *Inno-* *De Maior: & obedientie Solit.*  
*cent* the third did in his *Extravagant*) who gaue command to the Prophet *Jeremie*, who was but a type of thee, as thou takeſt it, *Et euellat, & destruat, & disperdat, & dissipet, & adificet, & plantet*: yet this helpeſ thee little; for *nihil horum* (saith Saint Bernard) *factum sonat, aut dominatum*: *Rusticani magis sudoris schemate quodam labor spiritualis expressus est*: Spirituall ſolicitude, and labour is expreſſed rather vnder this ſcheme of ruſticall worke, and rurall offices; here is nothing regall, *nothing Monarchicall in that Commiſſion.*

85. Peradventure in this thy greatneſſe, thou doeſt thinke thy ſelſe more then a Prophet, becauſe thou holdeſt, that the High Prieſt in the olde Law had no Iuriſdiction. *Si ſapiſ, eris contentus menſurâ, quam tibi menſus eſt Deus, nam quod amplius eſt, a malo eſt*: If thou art wiſe, thou wilt be contented with that meaſure, which GOD hath meated vnto thee; for that which is ouer and aboue, proceedes from euill. Learne by this example of the Prophet, *Præſidere non tam ad imperitandum, quàm ad ſacſtitandum, quod tempus requirit. Diſce ſarculo tibi opus eſſe, non ſceptro, ut opus faciaſ propheta.* Thou haſt more neede of a Rake, then a Scepter, to performe the worke of a Prophet.

86. If thou challenge thy Monarchy from Saint Peter, heare what he ſaith to thee. *Non dominantes in* *1<sup>a</sup> Pu. 5.*  
*clero, ſed forma ſacſti gregis*: and that thou mayeſt not

thinke, that Saint Peter spake it in humility, not in verity; it is our Saviours owne voyce in the Gospell, *Reges gentium dominantur eorum, & qui potestatem habent super eos, benefici vocantur; vos autem non sic.*

87. It is plaine, saith Saint Bernard, whatsoeuer Bellarmine and his fellow flatterers say to the contrary, *Apostolis interdicitur dominatus*, not onely tyrannie, but dominion is forbid the Apostles. *I. ergo tu, & tibi usurpare aude, aut dominans Apostolatum, aut Apostolicus dominatum; planè ab alterutro prohiberis*, by our Saviours, and Saint Peters constitutions: *Si utrumq; similiter habere voles*, If you will hold them both by one and the same tenure, *Perdes utrumq;*, you will loose both. And doe not thinke thy selfe exempted out of their number, of whom God complaines, *Ose. 8. Ipsi regnauerunt, & non ex me principes extiterunt, & non cognoui eos.* For whosoever will raigue, and be a Monarke, without power from God, *Habet gloriam, sed non apud Deum*: He may haue glory with men, but not with God.

Ose. 8.

Aug. sup. Psal.  
95.

88. Thus you see, that (as Saint Augustine said) *Quod modò dixi, iam dudum dictum est*; that which I speake concerning this vsurped Monarchy of the Pope, hath beene said long agoe, in the height of his pride, by one who was inferiour to none of them, *in solitudine, & sanctitate*: and because it was spoken before oftentimes by the same Spirit, whereof wee also are partakers by the goodnesse of God, *Nos illud tum diximus*, wee spake it then: *& quicquid modò eodem spiritu nos dicimus, illi dixerunt, qui ante nos fuerunt*; and whatsoeuer we say now, by the directi-  
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on of that Spirit, the same did they speake, who were before vs : for the same Spirit speaketh the same in vs both, though at sundry times, and in sundry ages.

89. But that which hath beene said of the Pope, both concerning our Sauours, and Saint *Peters interdict*, of desiring *Honour* and *Riches*, and *Dominion* ; as also of their *Edict* of *Humilitie*, *Solicitude*, and *Sanctitie*, reacheth to the rest of the Cleargie of all sorts.

90. We must not forget our calling, and profession, it is *Ministerium*, and must be performed with *care*, *sanctitie*, and *holinesse* of life. We must haue this *Ministrie* euer before our eyes, in the height of our governments : when we sit in iudgement, when we prescribe Lawes to others, our inferiours, or execute them. The consideration of our *Ministry*, viz. that our Sauour sent vs *Ministrare*, not *Ministrari*, as his condition was, will make vs contemners of honour in the midst of our honour ; which otherwise no doubt is very hard to performe. This consideration will serue vs for a buckler against that deadly dart, which the Prophet *David* shootes against vs. *Homo Psal. 84. cum in honore esset, non intellexit, &c.*

91. Let vs lay to our selues, wee were fellow-Ministers, and seruants in the house of God : What an honor is this to be exalted, & lifted vp by the blessing of Kings, by the fauour of Bishops beyond our fellowes? Who am I? or what is my Fathers house? what is my worth? what is my seruice, that I should be exalted aboue, and before others? Verily, he that said *Amice ascende superius*, had a sure confidence, that thou

thou wouldst be his friend. If wee be found otherwise, negligent, slothfull, not trusty in our Masters seruice; but couetous, or proud, exalting our selues in pride, and tyranny ouer our fellow-seruants, it will not succeed well with vs. Hee that lifted vs vp, can cast vs downe many wayes; when it will be too late to complaine, as it is in the Psalme, *Quoniam eleuans abisisti me*. Saint Bernard therefore said well, *Non est, quod blandiatur celsitudo, ubi sollicitudo maior*; Celsitude in our offices threatens vs dangers; sollicitude in our Ministry, allowes vs for friends.

Psal. 107.

Bernard.

92. This sollicitude in our Ministry, as I haue said, is proposed to vs by the example of the Law-giuer himselfe, who was himselfe in the midst of the Apostles, *tanquam qui ministras*: and who can thinke himselfe in-glorious by the sole title of Minister, wherewith the Master of glorie hath first signed himselfe? and this was that, which Saint Paul gloried in more, then in the power of his Apostleship, which was not inferiour to that of Saint Peter, *Ministri Christi sumi, & ego*; and brags not of any Riches, Power, Iurisdiction, but of his labours, his stripes, his imprisonment, and the like.

Lut. 22.

93. For the true care, and sollicitude of a Minister of Christ, doth not stand with a care of our own riches, honour, and Iurisdiction, which made Saint Paul say, *Neminem habeo, &c. qui de uobis germane sollicitus sit*; γνηστὰς. Why so? *Omnes enim, quæ sua sunt, quarunt*. These (Saint Augustine saith) are not Filij, but Mercenarij; they labour not for the inheritance which is promised, as Sonnes doe, but like Mercenaries for the wages of worldly riches, and honour, and yet for all that

Philip. 2. 19.

that will preach *Christ* continually. *Multi in Ecclesiâ commota terrena sectantes, Christum tamen prædicant, & per eos vox Christi auditur; & sequuntur ones non mercenarium, sed vocem Pastoris per mercenarium;* Many that are in the Church seeke after earthly commodities, and yet they preach *Christ*, and by them is heard the voyce of *Christ*; and the sheepe follow not the hyreling, but the voyce of the shepheard by the hyreling. None of these (saith Saint *Augustine*) who seeke their owne, and not *Iesus Christi*, will preach vnto you, *Quære tus, & non quæ Iesu Christi*, seeke thine owne, and not that which is *Christi*. *Quod enim male facit, non prædicat de Cathedrâ Christi; inde laedit, unde male facit, non unde bona dicit:* so that no Minister be *germanè sollicitus*, who seekes for here by his labour, and preaching, his owne profit and honour; but whose *solicitude* is ioyned with piety and sanctity of life; which, if you marke well, is seldome found in *mercenario*.

94. Therefore Saint *Peter*, as you haue heard, excepts against these *mercenary affections*, and bequeaths vs (as it were) *per tabulas testatorias*, first, *ποιμαίνειν τὸ ἐν ἡμῖν ποιμανὸν τῆς θείας*, a care, and solicitude to feede *Christi* flocke, *τὸ ἐν ἡμῖν*, whose life and safety depends on vs: and secondly, that you might be *germanè solliciti*, he wisheth you *τύπους γίνεσθαι τῶν ποιμένων*, *Ibid. vers. 3.* to become exemplary formes, or formall examples of good life, and sanctitie, vnto your flocks: and when that *ἀρχιποιμὸν*, that arch-shepheard, that Prince of shepheards shall appeare, you shall receive not as mercenaries, *temporalem mercedem conducentis festinanter exoptatam*, the temporall reward of him

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that

*The second Sermon.*

that hyres you, which is speedily desired ; but as  
 Sonnes, *aternam hereditatem patris patienter expecta-*  
*tam*, the eternall inheritance of the Father, which  
 must patiently be expected : not the glory of a gol-  
 den triple Crowne, which is now fought for, but a  
 Crowne of *Amaranthus*, as the Apostle calls it

*Ibid. vers. 4.*

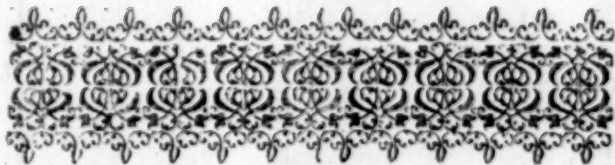
Metaphorically, *ἀμαράντινον τῆς δόξης σέ-*  
*φαιον*, the *incorruptible* and neuer-  
 fading crowne of glory ; which  
 God send vs, for his Sonne  
 Iesus Christs sake, to  
 whom, with, &c.

AMEN.

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## THE THIRD SERMON.

Luke 12. 42.

And the Lord said: who is a faithfull Steward,  
and wise, whom the Master shall make ruler  
ouer the houshold, to giue them their portion of  
meate in season? &c.

1.



Doubt not but hearing these words read,  
whereby *Bellarmino* challengeth the high-  
*Stewardship*, that is, the  
*Church Monarchie* vnto  
Saint Peter, and so  
consequently to the  
Pope, you remember,

*Quid in adiutorio Do-*

*Aug. de verb.  
Apos. ser. 31.*

*mini tractare promiserim*, What by Gods helpe I pro-  
mised to performe; which I shall not neede to resume.  
*Ne adhuc eadem repetendo, ad illa, qua nondum dicta*  
*sunt, peruenire minime permittamur*; lest peraduenture  
by repeating them, I should not reach so farre at this  
time, as I intended.

*Aug. tract. 17. in  
Iohann.*

2. I then entred into the first part, which was to  
prone, that *Saint Peter* had no spiriual Monarchie: in

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the

Aug. trac. 46. in  
Job.

the handling whereof, *Non sum dimissus coniectura mea*: I shewed, that it was to be determined by Scripture prooffe onely; because the regiment of the Church is confessed by both parts, to be onely of our Saviours institution: and therefore I shewed, *Quid fecerit*, what he did to equalize his Disciples; and *quid dixerit*, what he spake by word of mouth, by occasion of their manifold contention for the maiority, or *precedency*, (which they *thought to be Monarchicall*) not once onely, but by many instances: first, that it was *Aristocraticall*, *Qui maior est, fiat sicut minor*, &c. whereof I shall speake in fit place. Secondly, that it was *not Monarchicall*, for *Reges gentium dominantur; vos autem non sic*: and thirdly, I shewed that Saint Peter practised no *Monarchicall power*, seeing in the primitive times the Church neither had *riches*, nor *coercive power*, nor *domination*, or *honour*; without which a Monarchie hath no consistence.

Luc. 22. 26.

Job. 25.

Aug. in Jo. trac.  
46.

Cic. 1. de Orato-  
re.

Cypr. de unitate  
Eccles. 6. 2.

3. Now (as Saint Augustine said) *Nulla est necessitas aliquid aliud querere*: for this is sufficient to confirme vs *Protestants* in the beliefe we professe: *Nulla est necessitas* (saith he) *sed tamen est voluntas*; not *ambitiosa voluntas*, but *iusta*, grounded vpon reason, and this rule of Tullie, *Non sufficit id, quod intendimus, confirmare, nisi & id quod contra dicitur, refellere possumus*; it is not sufficient to confirme our owne assertions, but wee must remoue those obstacles, which our aduersaries cast in our way, those grounds which they esteeme fundamentall: for the vulgar will suspe our truth and fidelity, vntill we discover our aduersaries falshood and subtilty: and no maruell; for Saint Cyprian saith, *Heretici dum verisimilia mentiuntur, veri-*

tatem

atem subtilitate frustrantur, Heretickees doe euen weaken and frustrate the truth, by certaine false shewes, and similitudes of it.

4. *Lactantius* saith, that as the way of wisdom, or *veritas*, *via illa sapientia aliquid habet simile stultitia*, hath somewhat in it, that may seeme to be folly, (for as he saith in another place, *Sapientia sumpsit naturā speciem quandam stultitiæ habet*; as Saint Paul saith, *Verbum crucis est pereuntibus stultitia*; and *Christus crucifixus gentibus stultitia*;) so also the way of error, *Via erroris, cum sit tota stultitia* (saith *Lactantius*) *habet aliquid simile sapientia*, the way of error, which is paved with folly, hath some shew also of wisdom in it, which sometimes deceives them that seeme to be wise; and sometimes is used by them, who discern the truth, to deceive the simple.

5. Card. Bellarmine in his Bookes, *de Rom. Pontif. Monarchiæ Ecclesiasticæ*, offers himselfe a leader, and guide in this way of error; but being *Dux praesurcator, & subdolanus*, now he leades them in one path, and then in another, wheresoever he may find any shew, any colour of truth: sometimes by a face of Scripture falsely understood, sometimes vnder the cloake of ancient traditions; sometimes vnder the credit of the Fathers authority; sometimes vnder the colour of philosophicall reason, sometimes with the counterfet aspect of logicall definitions.

6. Now as all these kinds of proofes to an orthodoxe disputant, are *via, & itinera veritatis*, the Churches high and strait way to leade vs to Gods truth; so to them, who are *devli doges*, as *Nizianzen* calls them, that is, falsely informed in the Christian Religion, and

Tactatus.

false informers of other; they are *diuerticula*, & *semitæ*, & *anfractus*, by-pathes, corners, and diuerticles to leade men to errour: and to this purpose many times, *Duxisse coniungit omnes*, Bellarmine makes vse of them all: and most of them runne together, and meete in one center to maintaine this false Monarchy, and vsurped tyranny.

Colos. 2. 8.

Cher.

7. *Primum fraudis diuerticulum*, as Tullie calles it, the first crafty shift that I will obserue vnto you, is *abigere homines per inanem fallaciam*; which the Apostle notes to be a quality incident to false Teachers, *Colos. 2. 8.* which is to diuert men out of the way of truth by Logickall fallacies, and corrupting the definitions both of the Church, and of a Monarchie; by defining the Church so, as it may fit their Monarchie, and by deuising such a definition of a Monarchie, as may fit their Church. For when the Empire became *possessio quasi caduca, & vacua*, an vncertaine and weake possession, *in eam homines occupati, imperatoribus otio, & luxu abundantibus, inuolauerunt*: vpon the power and priuiledges thereof crafty and ambitious Popes vsurped, whilest the Emperours liued in sensuality and ease: and so by consequent vpon the Church-gouernement also; from which vsurped possessions they cannot endure to be remoued, though Kings and Bishops now challenge againe their ancient right, and natiue prerogatiues: and yet being not able to maintaine it by Sword, they would hold their possession by colour of reason, and originall right.

Ca. lib. 1. Offic.

8. And taking this as granted by all reasonable men, which both Tullie the Orator teacheth vs, that *Omnis, quæ à ratione suscipitur de re aliquâ institutio, debet*

debet à definitione proficisci, that every rationall disputation takes the beginning from definitions : And Aristotle the Philosopher; *Dubia omnia contingentia de re aliquâ, ex definitione illius soluenda sunt*, all doubts and questions, which can arise in any businesse, may be dissolued by the definitions of them : they vse strange art, *Et ea, quæ naturâ diuersa sunt, definitionibus coniungunt*, they make the Church and a Monarchie, which are diuers by nature, one and the same, and ioyn them together by false definitions ; as Corinth *Cic. cont. Rullam* doth conioyne *duo maria maxime navigationi diuersa*, which run along with two contrary streames.

9. For a Monarchie (as appeareth both by the Etymon, which is *unius solius imperium*, and by Aristotle's definition) is that forme of gouernment, in quâ *unus prastantissimus vir rerum omnium potestate defungitur*, which definition Sanders doth acknowledge. Sanders lib. 3. de vrb. Monar. cap. 3.

10. The royalties or prerogatiues of a Monarch, consist in two things ; in *αὐτεξουσία*, in hauing power in himselfe, and of himselfe only ; which is called also *ἀδιοποίησις*, *Manus regia*, *Ius regis*, *αὐτοκρατορία*, *plenitudo potestatis* : and secondly, in *δεσποσία*, vniuersall gouernment, and command ouer all his territories.

11. *Αὐτεξουσία*, or *plenitudo potestatis*. *Semper subsistit in regis capite*, Fulnesse of power doth subsist in the Kings person ; and the prerogatiues which proceede from it, as *Ius nobilitandi, legitimandi, restituendi in integrum sententiam passos, tam vitæ honoribus, quam facultatibus*; the power and right to aduance at his pleasure to honour and nobility ; to legitimate, to restore to their state, such as are conderaned, both to their honours and possessions : These, and the like are *merè regalia*,

*regalia, & diuisionem, vel communicationem non admittunt*, they cannot be diuided with any, or communicated to any; for then he, to whom it is communicated, or with whom it is diuided, could not be *ὑπερ-  
ῶν*, *sub alterius potestate*, as all Subjects are, and ought to be vnder a Monarch, or King, but *ὑπερ-  
ῶν*, absolute of himfelfe also.

12. The royalties which proceede *ἀ ἀρσποτέια*, from his dominion or gouernment, are often communicated to inferiour Magistrates, and Presidents, and gouernours of Prouinces; as the vse of tributes, Subsidies, and the like; not the imposing of them, which are proprieties of an absolute dominion, such as Monarchs enioy.

13. To this forme of Monarchicall gouernment by encroachment and vsurpation, the Popedom is brought, *dum Patres-familias dormirent*; whilst Kings and Emperours were fast asleepe: but yet it must be chalenged from Saint Peter, by succession in his *Stewardship*: and therefore Bellarmine proposeth this question, and holds it affirmitiuely, *Fueritne Sanctus Petrus primus Ecclesia Catholica spiritalis Monarcha*, whether Saint Peter were the first spirituall Monarch of the Catholicke Church.

14. And Gretzer he will proue it thus, *Si quis est caput vniuersale, idem iure optimo Monarcha est, cum independentis potestatis plenitudinem possideat: at Petrus fuit caput vniuersale, ergo, Monarcha*. Here is absolute Monarchie ascribed to St. Peter, and so to the Pope. Here is *vnus Princeps*, *μονάρχης*; here is *regimen vniuersale*, *ἀρσποτέια*; here is *independentia*, *ὑπερῶν*; here is *plenitudo potestatis*, *ὑπερῶν*: and so by consequent

as Suarez notes, *potestas legislativa*, and then by another consequent, *Coercive power*: for hee that hath power to make a Law, as Aristotle saith, hath power to enforce it. Suarez de Leg. lib. 4. c. 3. n. 2. Ethic. 10.

15. And hereupon follow to the Pope all the prerogatives and priviledges, which naturally belong unto temporall Monarchs, as namely, *Potestas dispensandi secum in suis legibus, quatenus illis etiam ipse ligatur*, A power to dispense with himselfe in his owne lawes, so farre forth as they concerne, or oblige a King, which is only *quoad vim directivam*, not *coactivam*. *Qua sententia* (saith Suar.) *communis est in summo Pontifice*, holdes in the power of the Pope in Ecclesiasticall Lawes, as it holds in euery temporal Monarch, or King, *quoad leges civiles*, in respect of ciuill and positive Lawes: and therfore where-as the generall rule is, *Omniem hominem capacem ordinis, esse etiam capacem irregularitatis*: yet this exception must be put to the rule in honour of the Pope, *Si in terris habeat superiorem*, if he be not a Monarch; which they falsly affirme to agree with the Pope, to haue no superiour; so that *Licet contingat homicidium committere, irregularis non fiet*, though he chance to commit murder, yet he shall not be irregular: *Quia cum irregularitas sit de iure Pontificio, non potest ipsum Pontificem summum comprehendere, &c. quia irregularitas pertinet ad vim coercivam Legis*, which reacheth not the Pope, because of his Monarchie, and absolute superiority ouer the whole Church. Potestas dispensandi. Suarez lib. 6 de Leg. cap. 12. n. 8. Suarez Tom. 5. in 3. Tho. disp. 40. Sect. 7. n. 7.

16. And here-withall they inferre another Monarchicall prerogative to the Pope, which is proper to Kings; which is *potestas imponendi tributa*, Imponendi tributa.  
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onely in his owne territories temporall, where hee hath *directum dominium*, as other Kings haue; but if it be necessary *ad spiritualem finem*, for a spirituall end, as namely, to defend the Church from infidels, and heretickes, *potest summus Pontifex imponere tributa temporalia*; and the reason is giuen, *quia sub eâ ratione habet supremam potestatem etiam in temporalibus*; for by that reason he hath supream authority ouer euery Kings temporalities.

Suar. de Leg.  
lib. 5. cap. 14.

17. And for the same causes; as also *in subsidium sibi necessarium*, he may *directè* impose tributes vpon the goods of the Church, and reserue a part of the tenths for himselfe, *quia in illo ordine per se, & directè, est supremus princeps totius Ecclesie, & supremus dispensator honorum eius*. This Monarchicall prerogatiue Suarez maintaines.

Potestas nobilitandi.

Suar. de Leg. l. 4.  
cap. 4. n. 39

18. From thence also is drawne this Monarchicall prerogatiue, *potestas nobilitandi*, which in the Church is called *potestas ordinis Hierarchici*, which is the power to create Bishops, Arch-Bishops, and Patriarchs: *Qui ordo* (saith Suarez) *non sine auctoritate Petri constitutus est*: for (saith he most falsly and absurdly, as shall be shewed in due place) all the Bishops, which were created by the other Apostles, Saint Paul, Saint John, &c. and so consequently all since their time, haue had their succession, honour, and dignity, *mediâ auctoritate Petri, mediâtè, vel immediâtè*, and so consequently from the Bishops of Rome.

Suar. Ibid.

Potestas restituendi in integrum.

19. From thence also they challenge another prerogatiue Monarchicall, which is *potestas restituendi in integrum sententiam passos*, a power to free those that are condemned; for he can absolue not onely those, who

who belong to his definite diocesse, as he is *Episcopus Romanus*, but any man in the whole World, as hee is *Pontifex Romanus*, and Monarch of the Church : and that which is more, he can *absolvere defunctum à censurâ, & uti indulgentijs concessis pro defunctis* : and yet (which is strange) not exceede the bounds of his territories ; for that were absurd for any Monarch to challenge : wherefore to make that good, although the vse of those indulgences is on the earth, and granted to men in their life for their present vse, yet a certaine effect of that vse *communicatur defunctis, & acceptatur in calis*, is bestowed on the dead, and ratified in heauen : *quia totum hoc cadit sub territorium, & potestatem Pontifici concessam*, both Heauen and Earth belong to the Popes territories, as *Suarez* saith.

*Suarez de Leg.  
l. 8. c. 26. n. 18.*

20. Finally, because it is found among the prerogatives of Kings, *Quandoq. absolvere panam, & non infamiam, quandoq. & panam & infamiam abolere*, sometimes to acquit from punishment, but not from infamy, and sometimes to pardon both punishment and infamy ; that no prerogative may be wanting to the Popes usurped Monarchy, *potest infamiam Ecclesiasticam remittere*, saith *Thomas* : which priviledge being harsh, the Schoole distinguisheth of it, and vnderstands it *de infamia iuris, not facti*: for *labem illam, quæ turpi facto annexa est, nemo delere potest*, as *Soto* concludes ; no man whosoeuer can wash out that staine of infamy, which by nature inhereth to a foule wicked action : because (saith he) *Ad præteritum non est potentia*. If the infamy be inherent by the nature of the fact, not positive by Law.

*Potestas absol-  
uendi ab infam-  
ia.*

*Tho. 2. 2e. q. 68.  
ar. 4.*

*Soto de Instit. &  
iure, l. 5. q. 5.  
ar. 4.*

21. Thus you see if Kings had lost their prerogatives

ties and royalties, where you may finde them, even in the *Popes usurped Monarchy*, where they are on foot, and in daily practise, or contemplation. In which discourse I did somewhat the more enlarge my selfe; that you might take occasion thereby, to enter into a due consideration of them, and the naturall grounds from whence they proceede: because this age hath many *Monarchomachos*, I may say *Theomachos*, in opposing Gods diuine institution, in the naturall prerogatiues, which belong to Kings.

22. For those Schismatickes in Religion, who affect *Statizing*, and *Cantonizing* in the Commonwealth (which they would haue popular) and *superintending* in the Church, which they would haue presbyteriall; doe at their meetings priuate and publike, preferre as the onely deformities of Church & Commonwealth, the Monarchical prerogatiues of Kings, and the Aristocraticall power, and iurisdiction of Bishops, to be redressed: fondly imagining out of a kind of affected and well-suited ignorance to their profession, that the *naturall prerogatiues of Kings*, which are *inbred in their Crownes*, and the *Euangelicall power of Bishops*, which is *ingrafted by the Gospel*, should be abrogated by positieue Lawes Ciuill, or Municipall; and that the bounty and liberality of Princes, which affords their Subiects an interest in the State both Aristocraticall, and Democraticall, for the more ready and easie government of the Commonwealth, may be held, and continued by prescription, without the Kings consent against the Law of Nature; as now they hold many Lands and Tithes of the Church: and as the Church now doth, so the King ought also

so to loose, and forgoe his originall right, and native prerogatiues.

23. But as they teach for their aduantage sometimes, that *Nullum tempus occurrit regi*, in certaine miniments and trifles (as we may terme them) which belong to the Law; so they should acknowledge, that *Nullum tempus*, and *Nulla Lex occurrit Regi*, in those maine points, which touch his prerogative: and that there is euer in a King *αυτεξουσια*, and *αυτοκρατορια*, an inbred power, limited onely with iustice, and equity: *αβσποτεια*, absolute dominion, and vniuersall command; and yet *αδσποτεια* also, subiection to none, but to God onely: *Ius Regis*, which cannot be alienated, or communicated with any subiect, no, not with the Kings Sonne, without either renouncing, or diuiding his Empire: *plenitudo potestatis*, which cannot be emptied, or frustrated by the Kings consent, no, not for his owne time without right of reuocation: finally, *manus regia*, which cannot be shortened without wounding his Maiesty; which wound, though it be not so taken, is deeper, and more dangerous in that prerogative, which is due by the Law of Nature, then that which is granted by a positieue Law. *Huc vsq. zelus meus*, Thus farre my zeale hath carried me. I returne to the matter.

24. By this which hath beene spoken, you may perceiue, that the *Pope is made an absolute Monarch*, and hath the prerogatiues belonging to Monarchs: but all this is vsurpation, and abhorreth from our Sauiours institution, and the primitiue practise: for a Monarchie was prohibited, as I haue noted; and in *con. 2. §. 35-36:* the government Ecclesiasticall (which was Aristocraticall)

tically) the Apostles, and their first successors, enjoyed neither riches, nor coercive power, nor domination, or honor, or such Monarchicall Prerogatives; and yet there was among them in spirituall things, *ordo rerum consecratus, & omnia inter se apta, & connexa*, for the propagation of that spirituall gouvernement.

25. All which are by abuse now inueterate, dissolved, and a diuers gouernement by vsurpation established: but because wee inforce the first institution, from which they cannot appeale, it being Apostolicall by practise, and originall of our Sauours ordination; their art is (as I said) *res disiunctas definitionibus connectere*; and deuise such a definition for the Church as may fit with a Monarchie; and such a definition of a Monarchie, as may sort with the Church, *utramq. rem falso natura sermino definiētes*.

26. For where the Church is described in the ancient Credes to be *una, Sancta, Catholica, & Apostolica*; without any other particular mention of the kinde of gouernement; but that it is *Apostolica*, not *Petrina* onely, descending by succession from the Apostles in an *Aristocracie*, not from Saint Peter alone in a *Monarchie*: and where Saint Cyprian describes it according to the gouernement to be Aristocraticall, as we call it; saying, *Ecclesia Catholica una est, coherentium sibi inuicem sacerdotum glutino copulata*; The Catholique Church is one, consisting of many Priests, or Bishops, joyned together in one vnitie. And where Stapleton in the intrinsecall and essentiall definition of the Church (as he termes it) maketh no other mention of the gouernement, but that it is *legitimè ordinata*: and after in a full definition (as hee calls

*cypr. l. 4. epist. 91*

*Staple. vellest.*

*cont. 1. q. 4. ar. 5.*

calls it) or rather description, hath this onely for the gouvernement of it, that it is *collectione, & ordine membrorum una*; which *ordo*, Sanders describes thus, *Viam inde ab initio Ecclesie unus Presbyter multis fidelium familijs, unus Episcopus presbyteris etiam multis, item multis episcopis unus praeferit Primas*: (for though hee dispute for a *Monarchie*, hee is glad in conclusion to bring forth a *Primacie*) notwithstanding all these definitions, or descriptions of the Church, which incline to *Aristocracie*; Bellarmine, (the first that euer I obserued) to strengthen his cause, puts the Pope and his *Monarchie* into the definition of the Church, and saith, *Nostra sententia est, Ecclesiam esse ceterum hominum, eiusdem Christiana fidei professione, & eorundem Sacramentorum communione colligatum, sub regimine legitimorum pastorum*: If heere hee had stayed, he had accorded with Saint Cyprian, and the ancient Church, and moderne writers in their definitions; but adding, *Praecipue sub regimine unius Christi in terris vicarij, Romani Pontificis*, he corrupts the definition, and joyneth subtlety and falsehood together; for it is *false*, that the Bishop of Rome is Vicar to our Sauour Christ, in his *Monarchie* ouer the Church; and hee is *subtle*, when hee saith *praecipue*, as I haue noted heretofore: for hee holds (as I haue proued) with *Suarez*, and the rest of the *Iesuites*, that the Church is *absolue sub regimine unius Monarchae*, absolutely vnder the gouvernement of one *Monarch*: for, say they, the *Catholiques* hold, that the Church is an absolute *Monarchie*, and that the Pope is the *Monarch*.

Sanders de vi-  
sib. Monarch.  
l. 1. c. 2.

Bellar. de Ec-  
cles. mil. l. 3. c. 2.

27. Which subtletie also appeareth by the explanation

cation of that definition, in the wordes following, which definition (saith he) hath three parts. First, *the profession of the truth*: Secondly, *the communion of the Sacraments*: and lastly, *their subiection to their lawfull Pastor the Bishop of Rome*. Where that, which seemed *Aristocraticall* in the definition (*designing the Regiment of many Pastors with one Primate*) is omitted in the explication, and the whole Church absolutely subjected to one *Monarch of Rome*.

28. But if there be *unius rei una definitio, sicut & unum esse*, but one definition of a thing, as there is but one essence of it: if a definition doe briefly and absolutely containe *proprias rei alicuius qualitates*, the proper qualities of any thing; if the essentiall parts of a thing be euer the same; then this cannot now be the true definition of the Church, because it was not, neither could haue been the definition of the Church in the Apostles times, when they made their *Crede*, as Antiquitie holds: for neither was Saint *Peter* put then into the definition of the Church, from whom the Pope deriues all his Prerogatiues: neither was there seated any Bishop at *Rome* at that time, nor certaine yeares after, to put into the definition of the Church, while Saint *Peter* was at *Antioch*, and at other Cities. But *Bellarmino*, who knew it to be true art, *involuit rei notitiam definiendo aperire*, would seeme honestly, and finally to determine this doubt, and resolute this question; but deludes the simple supine Reader with a new, false, subt'le, and counterfeited definition of the Church.

*cis. de orat.*

29. Having thus by subletie fitted the Church to a *Monarchie*, by thrusting the Bishop of Rome into the  
the

the definition of it : because the nature of the Church-gouvernement, which is *Aristocraticall*, will not beare that absolute power of one *Monarch* : (for Saint Cypri-  
*an* saith, *Hoc esse ceteros Apostolos, quod fuit & Petrus,* *Cypri. de unitate Eccles.*  
*pari consortio præditos & honoris, & potestatis* ; that is, There was no difference in dignitie and honour, betweene the rest of the Apostles, and Saint Peter ; nor consequently betweene other Bishops, and the Bishops of Rome : but onely a matter of precedencie, and order, which is naturall to all Societies,) they doe therefore frame out such a *Monarchie*, as may suite with this *Aristocracie*, and Colledge of Bishops, which *Monarchie*, as Bellarmine describes it, requires, *Ut sit in* *Bellar. de Rom. Pont. l. 1. c. 3.*  
*repub. summus aliquis princeps, qui & omnibus imperet, & nulli subijciatur* ; which is a sufficient description of a true *Monarch* : but when hee addes, what kinde of men are subject to this *Monarch*, hee annihilates the former description ; for, (saith he) notwithstanding this *Monarch* be *summus Princeps, & nulli subijciatur, & omnibus imperet* ; tamen *Præsides provinciarum, vel civitatum, non sunt Regis Vicarij, siue annui Iudices, sed veri Principes*, his subjects, which governe his Cities or provinces, must not be Lieutenants, or annuall Presidents, or Iudges ; but true and absolute Princes, or *Monarchs*, as the chiefe *Monarch* is : *qui & imperio summi Principis obediant, & interim provinciâ, vel civitatem suam, non tanquam alienam, sed ut propriam moderentur* ; who must obey the chiefe *Monarch*, and yet doe what they list in their Cities, and Prouinces.

30. This kinde of gouvernement, or *Monarchie*, for ought I haue read, is found in *Utopia* onely : to be absolute Princes, Kings, or *Monarchs*, and yet to be subject to another *Monarch* ; which implies contra-

dition, to be *absolutely first*, and yet *second* to another of the same order; to be *soueraigne gouverneur*, and yet *subiect* to a greater of the same society; to be a *Monarch*, and *gouverne alone*, and yet *obey a superiour Monarch* in his owne estate; to be ἀντὶξοῖς, and yet ὑπερσῖς; to be μόναρχος, and yet συνάρχες, *collega*: to haue *Ius Regis*, and yet *arbitrium subditi*: all which are abhorring from the nature of a *Monarch*, and imply contradiction.

31. And where he doth instance and affirme the like Monarchicall government of the Church to haue been in the old Testament vnder Dukes, Iudges, and Kings, it is false and fallacious; for the government vnder *Moses* was θροναίτις, *Dei imperium*: that of the Iudges, if it were not *Theocraticall*, was *Aristocraticall*, not *Monarchicall*: their power was limited to the warres onely; they had not the prerogatiues, which were due vnto *Monarchs*; nor that *Ius Regis*, which is mentioned, 1 Sam. 8. they could not impose tributes, and taxes on the people; their time was limited; they wanted these and many other priuiledges, which belong vnto *Monarchs*, as is proued by *Abulensis*, in his Preface to the booke of *Iudges*.

32. But the government of the Kings was absolutely *Monarchicall*, like that of the Gentiles, as appeareth in Sam. 1. 8. not like that *Monarchie*, which *B. Harme* here describes, where absolute *Monarchs* are subiect to the chiefe *Monarch*; for the *Principes populi* were not true *Monarchs*, or absolute Princes, (as hee requires them to be) but *Tribuni*, *Centuriones*, *Quinquagenarij*, *Decani qui iudicabant plebem omni tempore*: such as Iudges, and Presidents are vnder our *Monarchs*, and all neighbour-Kingdomes. And the present

sent government of the Empire (which he would haue the Church resemble) is not *Monarchicall*, in respect of the Princes Electors, but meerely *Aristocraticall*; though he be in his owne signiories an absolute *Monarch*.

33. But this *Chimericall Monarchie* is deuised in the temporall state, to couer the disordered Monster of their spirituall gouernment: wherein the Pope is an absolute *Monarch*, as also all Bishops are said to bee; and yet subiect to him, as *Gretzer* confesseth. *Nihil vetat* (saith he) *quemlibet Episcopum in suâ Diœcesi, ut caput, sic & Monarcham vocari: cum eius potestas a nullo in eius Diœcesi, sed à solo vniuersali Pastore dependeat.* *Nihil vetat?* Yes, the definition of a *Monarch* will not admit it, which he giueth before; *viz. Independens plenitudo potestatis*: for the power of a Bishop with them is not *independens*, ἀνεξαρτησία but dependeth on the power of the Pope: a Bishop with them is not ἀνεξάρτητος but ὑπερῷος vnder an higher power: he hath not *plenitudinem potestatis*; appeales may bee made from him; tributes imposed vpon him, his power suspended, and himselfe excommunicated, and other the like; from all which *Monarchs* are free.

34. And yet, *Nihil vetat Episcopum in suâ Diœcesi sicut & caput, sic & Monarcham vocari*: and his reason is as absurd as his proposition: *Cum eius potestas* (saith he) *a nullo in eius Diœcesi, sed à solo vniuersali Pastore dependeat.* As if he should say; *Nihil vetat*, nothing hinders, why the President of *Ireland* should not be called the head and *Monarch* of *Ireland*; because hee hath his power from no man in *Ireland*, but from King *JAMES* in *England*, who is absolute *Monarch* ouer all his Kingdomes: for so saith hee, *Nihil vetat*

Colof. 1. 18.

Apo. 19. 16.

quemlibet Episcopum in sua Diacefi ut caput, sic & Monarcham vocari, cum eius potestas a nullo in eius Diacefi, sed a solo vniuersali Pastore dependat: which yet is most true, being vnderstood of our Sauour, who is the vniuersall Pastor, and Monarch of the Church, from whom onely, and wholly, all the Bishops in the World receiue their spirituall power immediately; but being affirmed of the Pope, or Bishops of Rome, as Gretzer meaneth it, it is not onely treason against our Sauours Maiesty, and prerogatiues, (for ipse est, caput corporis Ecclesia) but also intolerable blasphemy; and it inscribeth by a counterfeited definition in the Popes spirituall Crowne, that which is proper to our Sauours thigh and vestment, Monarcha Monarcharum, that is, Rex Regum, & Dominus Dominantium, which is the proper title of our blessed Sauour, and not to be challenged by any Monarch.

Colof. 2. 8.

35. *Secundum fraudis diuerticulum*, the second sleight, which Bellarmine vseth, is *ἐν Μαχαλαίῃ ἀπὸ τῆς φιλοσοφίας* *depradari*, to steale away, or carry away the Readers, and deceiue them by Philosophie: which is another dangerous sleight, and the Apostle exhorteth the Colossians to take heed of this also.

- 1.
- 2.
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36. For they will proue the gouernment of the Church to be Monarchicall by certaine philosophicall propositions deceitfully vsed: As that there is a *Primacie among the Starres*. Sanders l. 1. c. 5. That there is a *Principalitie among the Elements*. c. 6. That amongst *Plants and Trees* there is *primum aliquid*. c. 7. That in all *liuing creatures* there is found *one member*, which gouernes the rest *ex vi naturæ*. c. 8. That *Birds* which flie together, haue *one Chiefe*. c. 9.

37. Again, *Entia, nolunt malè disponi*, and therefore

for *his nobles, &c.*, *his barons*, as *Thomas* saith out of *ho. 1. q. 103.*  
*Aristotle, Metaph. l. 2.* Again, *Optimum regimen mul-* *ar. 3.*  
*titudinis, ut regatur per unum*, as the world is by *Tho. cont. Gent.*  
*God. Tho. cont. Gent.* All which, and a number the  
like philosophicall reasons, either enforce onely a  
*Primacie*, or if a *Monarchie*, yet a *Monarchie*, onely *in*  
*temporalibus*, in particular temporall States, to be the  
best State, & entended by nature; which we deny not.

38. But the Spirituall gouernement doth not pa-  
 ralelle, or participate with the temporall in the forme  
 thereof: and therefore where *Sanders* saith, *Vnus est* *Sanders l. 2. c. 3.*  
*Deus conditor, & gubernator omnium: ergo, Ecclesi-*  
*asticum regimen est Monarchicum:* and if wee deny it,  
 and maintaine an *Aristocracie*, then hee ceaseth not.  
*Criminibus terrere nonis*, and threatens vs that we doe  
*fauere multitudini Deorum, aut duobus tribusue princi-*  
*pijs, quæ Marcion, Lucianus, Manichæus, atq; alij here-*  
*tici ponebant:* and where *Bellarminè* concludes, *Mo-* *Bellar. de Rom.*  
*narchia simplex in imperio Dei locum habet; ergo, Mo-* *Pont. l. 1. c. 4.*  
*narchia est optimum regimen,* and so best fitteth the  
 Church: for as *Sanders* saith; *Vt aliquid in rerum na-*  
*turâ excellens, & præstans fuerit, quo Christus Ecclesiam*  
*suam non exornauit, id nunquam concesserit is, qui sa-*  
*no iudicio præditus sit:* and whereas *Bellarminè* saith, *Bellar. de Rom.*  
*Pont. l. 1. c. 4.*  
 that if a man deny this his philosophicall argument,  
 he seeth not, how we can escape the errors and he-  
 resies of *Marcion*, and the *Manichees*, and the heathen  
 Poets, &c. That they, & all their conspiracie may per-  
 ceiuie, that *Non me ista terrent, quæ mihi ad timorem*  
*proponuntur,* these Bugge-bears fright me not, I will  
 here ioyne issue with them, and acknowledge that go-  
 uernment to be requisite, and setled in the Church,  
 which is found *in heauen*, and yet that *Aristocraticall*.

Tho. cont. Gent.  
l. 4. c. 76.

Apoc. 21. 2.

39. My first rule shal agree with *Thomas*, *Ecclesia militans ex triumphanti per similitudinem derivatur*; and for this time I admit of his reasons, namely, that of the Church vnder the Law it was said to *Moses*; *ut faceret omnia secundum exemplar ei in monte monstratum*: and of the Church vnder the Gospell Saint *Iohn* saith, *Vidi ciuitatem sanctam Ierusalem descendentem de celo*: that is (as *Aquinas* interprets it) the manner of gouernement of the Church militant, both vnder the Law, and vnder the Gospell, resembles the gouernement, which is in heauen in the Church triumphant: but in the Church triumphant one onely gouerneth, who gouerneth also the whole world, namely God: ergo in *Ecclesia militante unus est, qui præsides vniuersis*, namely the Pope; and so the gouernement of the Church is purely *Monarchicall*.

Augst. de temp.  
ser. 191.

40. But *Thomas*, and his followers, *Sanders*, *Stapleton*, *Bellarmino*, should haue remembred, that wee are not heathen, but *Christian Philosophers*; and that as there is a *Monarchie* in heauen in respect of the one God-head: so in respect of the three persons it is an *Aristocracie*; three Persons gouerning all, *equales per omnia, natura, voluntate, potestate, aternitate substantie*, as Saint *Augustine* saith; and yet the Father hath *primatum ordinis, & originis* in respect of the Sonne, and the holy Ghost, who yet are all *aterni & aborigines*, as I may say; so that, as there is found in heauen a *Monarchie cum personarum multiplicatione*; so there is found an *Aristocracie* in the persons, with an vnitie in the God-head.

41. And according to this forme and patterne is the gouernement of the militant Church, *si summis conferre minora licebit*: for as there is but *una Ecclesia*,  
one

one vniuersall Church, so there is but *Episcopatus unus*, onely one Bishopricke in that one vniuersall Church; and that *indivisus*, not diuided, as Saint *Cyprian* hath it; (as there is *una Deus* in heauen, and that *indivisa*) & yet there is a multiplicity of persons, that is, of Bishops, all of one equall power, and authority, and dignitie in the particular Churches of that same one Bishopricke; as a Trinitie of persons is found in heauen in one Dietie.

42. This one, and vndeuided Bishopricke, in that one Church (which Saint *Cyprian* calls *traditionem Dei*, an olde tradition, euen from God himselfe) hath the whole world for the Territorie, Prouince, or Diocesse; and euery Bishop hath full and equall power in the whole Bishopricke; though by Ecclesiasticall constitutions euery one be limited to his seuerall Prouince, or Diocesse; and so seeme to haue power but in a part of it: but yet (as Saint *Cyprian* saith) *a singulis in solidū pars tenetur*; euery Bishop so holds a part, as that he hath interest and full power in that whole Bishopricke, which spreads ouer the whole world.

43. Which appeareth both by the first institution, when our Sauour said to his Apostles in generall, and to euery of them in particular (that is, to Bishops, as Saint *Cyprian*, Saint *Ambrose*, and *Antiquitie* holds it,) *Euntes docete omnes gentes*; Goe, and teach all nations; and also by continuall practise; for though now for orders sake, and by Ecclesiasticall constitutions, euery Bishop bee limited to his part, or seuerall Diocesse; yet that this part is held notwithstanding *a singulis in solidum*, so as hee hath an interest in the whole, is manifest by this; that though he be bound by Ecclesiasticall Lawes, *sedere*,

*L. extra. ff. de  
Iuris. omnia. Iud.*

to sit downe, and take vp his *Seate*, or *Sea*, in one definite place: yet if hee be disposed, or commanded for the good of the Church, *Ire, & docere alias gentes*, to goe and teach other nations, according to his originall commission: hee may performe his Bishoply power with effect, wherefoeuer hee liues in the whole world: which argues, that the whole Church in *solidum* is his Territorie; for no mans power stretcheth beyond his own territorie, and therefore the Ciuilians say, *Extra territorium ius dicenti, impune non paretur*.

44. So that howfoeuer this *unus Episcopatus* seeme to be diuided *ab extra*, euery Bishop hauing a part distinct by himselfe, which may make it seeme many Bishoprickes; yet *ab intra* euery particular part *a singulis tenetur in solidum*, by the first institution: and euery one hath power in the whole, as it is vndeuided, *indivisus*; and continues for euer *Episcopus vniuersalis Ecclesia*, a Bishop of the Church vniuersall.

45. Now as that one *Monarchie* in heauen hath not the denomination in respect of any superioritie, which is found among the Persons in the Trinitie, the Father, the Sonne, and the holy Ghost, who are that one *Monarch* of the same power, and essence &c. but is so called in regard of the world, and coelestiall, and terrestriall creatures, which are subiect to them: so this one Bishopricke is not *Monarchicall* in respect of any superioritie among those persons, or Bishops, which are all equall in power, and degree, and make all but one Bishop, and supreame gouernour (vnder Christ) of his Church, but in regard of inferiors, Priests, and people, which are subiect to them.

46. And yet, as in the equalitie of persons, the Father, the Sonne, and the holy Ghost, which are all

one God, there is found *primatus ordinis* in the Father, which is *Aristocraticall*: so in *pari consortio honoris, & dignitatis*, of all the Bishops of the Church, which make all but one Bishop of that one Bishopricke (for as Saint Cyprian saith, *Non ignoramus v- Cyp. num Episcopum in Ecclesiâ catholicâ esse debere*,) there is found of necessity *primatus ordinis* as in euery *Aristocracie*: because *ordo*, or as Saint Cyprian saith, *Exordium ab unitate proficiscitur*, which *exordium* the Fathers affirme to haue beene in Saint Peter. *Cyp. de unit. Eccles.*

47. If this my breuitie in this maine point breede any obscuritie, and so doth not satisfie some intelligent Auditor by reason of the diuersitie of opinions, concerning the first institution of Bishops: I will enlarge it in the proper place, when I speake of the *Primacie*: thus much was said by Anticipation, and by occasion of that philosophicall argument, proposed by *Thomas*, and pursued by the *Iesuites* for the Popes *spirituall Monarchie*.

48. Which argument resembleth that of some Ciuilians, and Canonists, to proue the like absurditie in the temporall state, viz. That the Emperour is the *Monarch* of the whole world; as *Bartholus* hath it, *Barthol. in Extrav. ad Reprimen. Glos. in cap. per venturab.* and the glosse; who alledge these reasons, which *Sanders* and *Bellarmino* haue borrowed from them: (for *Illorum sunt omnia, quæ delirant Iesuita*,) as thus. *Non est credendum, quin Deus instituerit in orbe optimum genus gubernationis*; because it is said, *Omnia in sapientiâ fecisti; sed illud est Monarchia*, which resembleth the coelestiall gouernement, ergo, *Imperator est orbis Monarcha*. *Tsal. 103.*

49. Againe, *quæ sunt præter naturam, debent imitari naturalia, at in naturalibus semper vnus Rector*; in corpore cor, in animâ vna ratio: ergo, in orbe vnus

*Imperator, sicut unus Deus*; and other the like reasons, which are applied to the Pope in the selfe-same termes; *mutatis mutandis*, changing the Emperour for the Pope, and the world for the Church.

FRAN. VICTOR  
vleec. 5. de Indis.

50. But I conclude briefly of the Popes *spirituall Monarchie* ouer all the Church, as *Franciscus a Victoria* doth of the Emperours *temporall Monarchie* ouer the whole world, notwithstanding all those reasons acknowledged by him. *Hæc opinio est sine aliquo fundamento*: and therefore we may safely contemne the one of the Pope, as *Victoria* the great Master of the *Spanish* writers, doth the other of the Emperour, without danger of *Marcionisme*, *Lucianisme*, *Porphyrianisme*, and *Heathenisme*, and such terrours and monsters of heresie, as they pretend to vs.

COLOS. 2. 8.

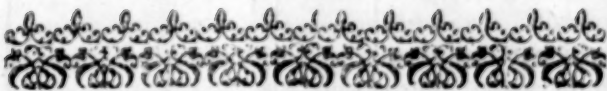
ECCL.

ANG.

51. And thus much of the second diuerticle, or by-path to error, which *Bellarmino* vseth to seduce his Readers; which is *συλλαγωγὴν διὰ τῆς φιλοσοφίας*. I would adde more, if I might not offend your patience; but *Breuis dies cogit breuiorem sermonem*, this being one of the shortest dayes of the yeere, requires a short Sermon. I will therefore conclude, beseeching him, *sine cuius luce non est veritas*, without whose illumination we cannot walke forward in the way of truth, nor returne from the way of error: that it would please him to leade into the way of truth, all such as haue erred and are deceiued: and so to direct our footsteps, that we seeing what is light and truth, may by his light finde out also, what is not truth, and so eschew it, to the edifying of his Church, the discharge of our duties, and the saluation of our soules; which God grant for *Christ Iesus* sake, to whom with the holy Ghost, three Persons and one God, be ascribed all honour, praise, &c. *Amen.*

FINIS.

THE



## THE FOURTH SERMON.

1.



Ou haue heard of two sleights, that *Bellarmino* and his fellowes vse to deceiue their Readers ; *tertium fraudis dinerticulū*, his third by-way is, *μεταμορ.* 2 *Cor. 11. 13.*

*χημαλιζεσθαι εις ἁπεσολας χεῖρε*, to be transfigured into the Apostles of CHRIST. And how is that done ? *Vincent Lirin.* tells vs : *Proferbant Apostoli Vin. Lirin. 37. diuina legis exempla ; proferunt & isti*, the Apostles alledged the Scriptures to prooue their true doctrine ; and so doe they to establish their false Monarchie ; which hath euer beene the practise of false Teachers (whom the Apostle calls *operarios subdolos*) *scripturis 2 Cor. 11. 13. male interpretatis errores suos asserere*, to fortifie their errors by Scriptures misse-interpreted ; by which sleight Satan did transfigure himselfe into an Angel of light, both when he deceiued our first parents, and when he assaulted our Sauior *Christ*. For both he and his Ministers know full well by their long practise, and good successe in it, *Nullam esse ad fallendum faciliorem viam, quam ubi nefarius erroris subinducitur fraudulentia, ibi diuinorum verborum praeiudicatur auctoritas*, that there is no such ready way to deceiue the simple, as to pretend the authority of Scripture, fraudulently to vnderlay a nefarious error.

2. This therefore is the third sleight, *to abuse many Scriptures for confirmation of this Monarchie* so long vsurped ; and of late yeares (as it seemes) by common error established as iust : but such is the nature

Eug. Naz.

of truth, *Qua ut Esdra, sic mihi potentissima videtur*; which seemes to mee, as heretofore to *Esdras*, to be most powerfull; that they euer fayle in their conclusions, and instead of a *Monarchie*, which they affirme, they proue a *Primacie*, which we deny not.

Cic.

3. To this purpose, and with this euent, or to little or no purpose, are two & twenty Scriptures alledged by number, and yet *in tanto conuentu nulla est, quæ rationem, numerumq. habeat*; amongst so many there is none, that hath either weight or reason: for though the Bookes are, *De Romani Pontificis Monarchia*, & *Petri*, yet he confesseth his proofes to reach but to a *Primacie*: and he cannot be so ignorant, or with any reason esteeme vs so, that we should confound a *Monarchie* and *Primacie*, and make them Synonimæ, any more then *Solus*, and *Primus* are; whereof the one admits no fellow; the other implies, that there is some companion.

Mat. 16.

4. Yet either pleading (as it were) simplicity, or presuming of our ignorance, or mastered by the power of truth, he thus rankes, or diuides his proofes from the Scripture: That the first place, *Tu es Petrus*, &c. & *tibi dabo claves*, Thou art *Peter*, and to thee I giue the Keyes, *pertinet ad promissionem Primatus*, The *Primacie* (not a *Monarchie*) is not yet giuen, but promised there. The second place, where it is said to *Peter*. *Pasce oues meas*, &c. Feede my Sheepe, *pertinet ad institutionem Primatus*, belongs to his institution, or inuesting into the *Primacie*; and yet no mention of a *Monarchie*: and the other twentie Scriptures, which he calleth the Prerogatiues of Saint *Peter*, *pertinent ad confirmationem Primatus*, belong to the confirmation of the *Primacie*: So that nothing being intended heere to be proued but a *Primacie*, which wee

Ioh. 20.

deny

deny not, the whole discourse in that respect is idle, and requires no answer, being onely a fallacie in *agitatione verbi*, as he abuseth it: who hopeth that a *Primacie* may passe for a *Supremacie*, as he would enforce an *Aristocracie* to be a *Monarchie*; as before I noted.

5. But this seemeth strange to mee, and indeed absurd, that the many-fold confirmation of this *Primacie* is found before the Institution of it: as if confirmation should goe before Baptisme; or the confirmation of a Kingdome before the Coronation, or Institution into it. For the institution of *Peter* into the *Primacie* is after our Sauours resurrection; and many confirmations of it both in deede, and in word, are noted by him to precede his passion; of which sort are the tenne first prerogatiues, which *Bellarmino* mentioneth in the 17. 18. and 19. Chapter of his first Booke *De Rom. Pontif. Monarchia*: which is contrary to the rule of the *Arch-deacon*, who is, *per excellentiam doctissimus canonistam*; who saith, *Quod Dominus ante resurrectionem elegit Petrum in Principem, sed confirmationem distulit post resurrectionem.* *Joh. 20.*  
*Panorm.*  
*Aluarez c. 1. B. 3.*

6. Of the *Promise* of this *Primacie* (or *Monarchie*, as *Bellarmino* calls it) made to Saint *Peter*, *Matth. 16. Super hanc Petram, &c.* and of the *Institution* of it, *Joh. 20. Pasce oues meas, &c.* which are the two main points in question, I shall speake but very briefly; because those things, which I shall alledge, are so cleare and euident, that it may seeme a wonder, that so many so learned men doe oppose, or labour to obscure the sense and veritie of them: and also because the consequents, which they inferre vpon their false interpretations, haue beene exactly confuted by his excellent Maiestie, and learnedly seconded by that *Nobile par* Dr. Andrewes.  
Dr. Bucke.  
*Episcoporum* of *Winchester* and *Rochester*, that there is ridge.

no need of any addition, or farther explication.

7. I speake not this to derogate any whit from the reputation, or honor of Saint *Peter*; *Honorabilis membrum in corpore Christi: vas in honorem, plenum gratia, & veritatis*, who was to our Sauour, as Saint *Stephen* saith *Moses* was to God *ἀσέως τῷ θεῷ*: *De Petro quicumq; detraxerit, necesse est, aut infirmitati, aut inuidia assignetur*: whosoever shall detract from that blessed Apostle, it is to be ascribed either to his want of judgement, or in enuie to the ouer-much honour, or titles, which the Papists giue him. Into which contradiction (I thinke I may say malediction) some haue fallen while in opposition to the ouer-large and enforced prerogatiues, which the Papists ascribe to Saint *Peter*, they bring forth *rationum copias*, whole troupes of reasons to proue his infirmities, and imperfections; I thinke, I may terme them with *Tullie*, *copiolas*; for if wee shall measure them by the interpretations of the Fathers, *Sunt extenuatissima, et inopia bonarum rationum pessimè acceptæ*.

8. The Fathers were so daintie of Saint *Peters* credite, that *Optatus* hauing occasion to mention his fault, in denying his Master: While I speake of it (saith he) *Ipsius Sancti Petri beatitudo veniam tribuat, si illud commemorare videar, quod factum constat, & legitur*: and Saint *Augustine*, when out of great affection to Saint *Cyprian*, hee entred into a comparison betweene him and Saint *Peter*, not simply, but *quantum attinet ad martyrij coronam*, (for both suffered for our blessed Sauour) hee presently checkes himselfe, that he might take occasion to explicate the comparison: *Ceterum vereri debeo* (saith hee) *ne in Petrum contumeliosus existam; quis enim nescit illum. Apostolatus principatum, cuilibet Episcopatus praeferendum?* hee feared

Ber.

AR. 7. 20.

Cic.

Optat. cont. Parmen. l. 7.

Aug. de Bap. cont. Donat. l. 2. c. 1.

red, it might be a contumely to make any comparison; wherefore he distinguisheth, concluding thus: *Eiſi diſtat Cathedrarum gratia, una eſt tamen Martyrum gloria*, though there be a difference in the honour or grace of their two Chayres, or Sees, yet they may be compared in the glory of their Martyrdome, which is one and the ſame, as *Tertullian* ſaid, *Petrus in Martyrio coaſquatur*; *Peter and Paul*, and *Paul* and *Peter* are equall in Martyrdome.

9. And Saint *Auguſtine* ſpeaking alſo of Saint *Peters* great fault in denying his Maſter, which ſome in thoſe dayes *ex favore perverſo excuſare nitebantur*, affirming that it was no ſinne, and that in thoſe words, *Nefcio hominem; Homo nefcio, quid dicis; Non ſum ex* *Aug. in Job. lxx. 66.* *discipulis eius*: hee denied not his Maſter; after hee had proved, that Saint *Peter* did acknowledge a fault, and reprooved himſelfe, and conſequently thoſe perverſe defenders; & *unde eos convinceret, produxiſſes lae-* *Optat. cont. Parm. l. 7.* *chrimas teſtes*; (for as *Optatus* ſaith, *Nec doluiſſet, nec flendiſſet, ſi nulla interveniſſet offenſio*) leſt hee ſhould ſeeme to fall into the other extremitie, or delight, *viz.* to ſearch into the imperfections of the bleſſed Apoſtle, hee excuſeth himſelfe, ſaying, *Neg. nos cum* *Aug. ſecl.* *iſta dicimus, primum Apoſtolorum accuſare delectat; ſed hunc inſinendo admoneri nos oportet, ne homo quif-*  
*quam humanis viribus fidat.*

10. Here we finde obſerved by Saint *Auguſtine*, the two extremities we mentioned; one uſed by the Papiſts, *perverſus favor in excuſando, & extollendo*: the other by ſome moderne writers, *perverſa delectatio in accuſando*: Theſe amplifie Saint *Peters* infirmities, and exagitate them by the foule names of Curioſitie, Superſtition, Ignorance, Ambition, Arrogancie, Wicked devotion, Lying, Raſhneſſe, &c. Sparring

## The fourth Sermon.

ring in their Commentaries, neither Apostles, nor Prophets, nor antient Patriarches : a foule practise in the Primitiue Church, and nor to be imitated without great offence : for to instance in Saint *Peter* only, of whom we discourse; *Valentinus* accused him of ignorance, in the businesse betweene him and Saint *Paul*, *Galat.* 2. but *Tertullian* defends him. *Marcion* layes to his charge preuarication and simulation; which accusation the same *Tertullian* remoues also. *Julian* the Apostata condemnes him of hypocrisie, whom Saint *Cyril* confutes : to say nothing of *Porphyrie*, who vilified Saint *Paul*, as Saint *Jerome* testifies : nor of the *Maniches*, who slandered the Patriarches of the old Testament; whom Saint *Augustine* defends in his bookes against *Fauslus*.

II. On the other extremitie ; the Papists overextoll the fauours, and dilate and enlarge the Prerogatiues, which are giuen to Saint *Peter*, & in omni genere amplificationis exardent : they transforme the *Primacie*, which the Fathers afford him, into a *Monarchie*. *Bellarmino* holds, that he was *Primus Ecclesia vniuersalis Monarcha*, as I haue shewed before : and *Gretzer* he will proue it, and giues him *Monarchicall* independent fulnesse of power: whereupon folloves *ἀποστολία*, and *ἀνεσποτία*, and *αὐτοκρατία*, *potestas legislatiua* for the whole Church, and so consequently *coercitiua*, as *Suarez* proueth. They call him *The Head of the whole Church*, *The Type of the Church*, *The Lord and Master over the Apostles*, and so acknowledged by them ; *The Vicar of Christ*. They say that *Christ*, and *Peter*, and the Pope *pro vnotantium Ecclesia capite*, reputantur : That the *Apostles* received no power of iurisdiction immediately from *Christ*, but mediante *Petro*. That the other *Apostles* received the power

*Tertul. de Prae-*  
*scrip. c. 23.*  
*Cont. Marc.*  
*l. 4. c. 3.*  
*Cyrl. cont. Juli-*  
*an. l. 9. infine.*

*Hieron. ad Aug.*  
*Ep. 39.*

*Cic.*

*Gretz. defen.*  
*Bellar. l. 1. c. 8.*  
*de Rom. Pontif.*

power and authority to preach from Saint *Peter*. That *potestas clauum* was giuen to *Peter*, as to the Head, to the rest as to the members. That Saint *Peter* was called *in plenitudinem potestatis*, the other Apostles *in plenitudinem sollicitudinis*. That Saint *Peter* onely among the Apostles, was made a Bishop by our *Sauour Christ*, and the others receiued ordination from Saint *Peter*. That the Pontificalitie of the Priest-hood in the New Testament was originally from Saint *Peter*, and consequently all Orders. That Saint *Peter* had *ordinariam potestatem*, which hee left to his successor; the other Apostles *delegatam*, which ceased with them. That after his last Supper; and before his Passion, our *Sauour* deliuered the gouernement of his Church into the hands of Saint *Peter*, *ne quam diu Christus esset in sepulchro, desolata mazeret, orbata capite, & Pastore*. To conclude all in briefe. They say, that the power of Saint *Peter* differed from the power of the other Apostles in fīue things. First, *in modo dandi, & accipiendi*; because power was giuen to *Peter* *ordinarie*; to the other Apostles *ex speciali gratia*, and to themselues onely. Secondly, *in officio*, for *Peter* was made *Christs* Vicar, the other Apostles had but power legantine. Thirdly, *in the object of their power*, because *Peter* had power ouer all the Apostles; but the other Apostles had not power one ouer another, but ouer the people, who were subject to them. Fourthly, *in the perpetuuy of the power*; for the power of the other Apostles was personall to themselues only; but *Peters* was perpetuall to him, and his successors. Fifthly, *in the very essence of their power*, for the authoritie committed to the Apostles was *potestas*

Q

executiua,

## The fourth Sermon.

*executiva*, or (as *Thomas* calls it) *authoritas gubernandi*, according to the Lawes prescribed to them; such as our Iudges power is: but the authoritie giuen to Saint *Peter*, was *potestas preceptiua* (as *Thomas* saith) *authoritas regiminis*, which is proper to a King onely.

Theaur. Christi.  
Relig. c. 1. n. 60.

12. These false and imaginarie prerogatiues, which the Schoole-men and Iesuites ascribe to Saint *Peter*, *Aluarez Guerrero* calls *aurea*, and *gemmes*, the gold and jewels in Saint *Peters* Myter, & *fundamentum totius sacrae paginae*, & *totius sacri iuris Pontificij*, the foundation of the Popes Canon Lawes, and of the holy Scriptures: For indeede the Scriptures are not the foundation of them, but to these propositions the Scriptures are wrested: but the true foundation of them is the Popes Canon Law concerning his *Monarchie*.

apoc. 13. c.

Mat. 8. 10.  
c. 11.

13. Thus wee see, that the one extremitie hath one qualitie of the Beast, which is, *blasphemare Tabernaculum Dei*, & *eos qui in caelis habitant*, To blaspheme Saint *Peter*, and the Saints, which are blessed in heaven: The other extremitie is a qualite, or condition of the horne of the Goate, which is, *Magnificare (Petrum) usq. ad fortitudinem caeli*, & *deicere de fortitudine*, & *de stellis*, & *conculcare eas*, & *usq. ad Principem fortitudinis magnificare*: To magnifie *Peter* about all the Apostles, and his successors about all Bishops; to conculcate and trample vpon all the lights or starres of the Church; and to magnifie *Peter* with the honour of his Master, our blessed Saviour.

15. I affect rather a quality of the Sea, which doth  
medium

# The fourth Sermon.

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*medium terrae locum expetere*: that is, I will runne a middle course betweene both, *Ne vera laus (Petro) detracta oratione nostra, vel falsa affectata esse videatur.* And first with the Fathers I will either excuse any infirmities of his, which shall be *tolerabile erratum*; and say with Saint *Cyrrill*, that the controuersie betwene Saint *Peter*, and Saint *Paul*, which is mentioned in the *Acts*; and gaue occasion of offence to such as would quarrell, was but *artificiosissima in illis dispensatio*: (for, *Non mihi tam bene est, immo non mihi tam male est, ut Apostolos committam*.) Or with *Tertullian*, *Si reprehensus est Petrus, conuersationis fuit vitium, non praedicationis*: Or with Saint *Augustine*, that Saint *Peter* did *Iudaizare* (*Gal. 2.*) *compassione misericordia, non simulatione fallacia*; or, as hee saith afterward; *Non mentientis astu, sed compatiens affectu*, as the Fathers mollifie with good reason, his other infirmities: or else I will make vse of them, as Saint *Augustine* did, when hee spake of that great weaknesse of denying his Master, saying; *Hunc intiendo admoneri nos oportet, ne homo quispiam, de humanis viribus fidat*; Or say with Saint *Basil*, *Tertio Dominum Petrus negauit; non hoc sine ut Petrus caderet, sed ut tu quoque consolationem habeas*: which moderation the Fathers obserue in all his infirmities; but especially *Epiphanius* in his Booke called *Ancoratus*, (*Quia instar anchorae ducit mentem de uita & salute persequentem*), where it seemeth to be (as it were) a necessary poynt of the Christian Faith, to speake honourably of Saint *Peter*, and to extenuate, or excuse his imbecillity and weaknesse.

Cic.

I.

*Cyrril. cont.  
In Ian. l. 9.*

*Tertul. de Prae-  
scrip. c. 4.  
Ibid. c. 23.*

*Aug. Ep. 9.  
ad Hieron.  
Ibid.*

*Basil. homil.  
de Peniten.*

*In argumen-  
Anchor.*

15. Secondly, I will grant any prerogatiue, which

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our

our Sauour, and the sacred Scriptures interpreted by the consent of the holy Fathers of the Church, haue giuen vnto him. That, which I oppose, is the *imagined Monarchie*, which themselues so inconstantly affirme, and so weakly proue. In affirming it they are so *ridiculè inconstantes*, that they confound the names of *Monarchie* and *Primacie* (as I haue shewed before) intituling their bookes *Of the Monarchie of Peter, and the Bishop of Rome*: and proposing in the seuerall Chapters the proofes of a *Primacie*; which is vsuall with *Sanders* in his *visible Monarchie*: and *Bellarmino* when hee giues this title to his ninth Chapter, *Regimen Ecclesie esse prapue Monarchicum*, vseth eight reasons, which proue onely a *Primacie*.

Cicero.

Gretz. defens.  
Bellar. l. 1. c. 17.

16. Their proofes are as weake as a band of men, that haue suffered ship-wracke, *ieicta, & debilitata*; or like those *infirmiores in exercitu*, as *Gretzer* confesseth, which are entertained of necessity, *Cum omnes fortes esse non possint, &c. Et ut turba & numero exercitus compleatur*; out of *S. Jerome*, lib. 1. cont. *Iouinian* c. 14. For (saith *Gretzer*) though *S. Peters* Prerogatiues be alledged to proue this *Monarchie*, yet *prapise ex ipsis priuilegijs quã talia, non colligitur Primatus*, precisely out of those Priuiledges (as they are such) a *Primacie* is not collected; much lesse a *Monarchie*, which they pretend.

Ibid.

17. And againe he saith, *Ista prerogatiua non nudè, nec crudè inspicere debent, sed cum mutua ad se inuicem, habitudine, cum singularum circumstantijs, & cum respectu ad potissima de Primatu testimonia*: so that it is to no purpose to confute them seuerally; they are the forlorne hope, and of those kinde of arguments,

as Aristotle saith, *Qua non plus afferunt, quam simili-  
tudinem veritati, qua probanda suscipitur*; and being  
vsed onely to proue a *Primacie* (as appears both by  
*Bellarmino* and *Gretzer*) which wee deny not: *qua  
Augur &c. Iniusta vitiosaq; dixerit, irrita, infectaq;* cic. 2. de La-  
gibus. *sumo*, those reasons which the prime *Iesuites* confesse  
to be weake and vitious, *irrita, indictaq; sumo*, they  
are vnto me as if neuer propofed.

18. The maine priuiledges, or the *principalia testi-  
monia*, which are brought, are onely two; one is, *Tu Mat. 16.  
es Petrus, & super hanc petram aedificabo Ecclesiam; &  
tibi dabo claues*; which they say, is *promissio Primatus*:  
the other is, *Pasce oues meas*, &c. which they say, is *John 21.  
Institutio Primatus*: some alleadge a third, *et in ali-  
quando conuersus confirma fratres tuos*; and holde that  
the *Primacie* was there first instituted.

19. Now although these testimonies be alleadged  
by *Bellarmino* and *Gretzer*, *Sanders*, *Stapleton*, &c.  
to maintaine a *Primacie*, which we denie not; yet be-  
cause they confound the words *Primacie* and *Monar-  
chie*, and entend by these places and texts of Scrip-  
ture to establish a *Monarchie*: how farre off they are  
from the perfection of so high a worke, I will shew  
you by the weaknesse of these foundations.

20. First, the Texts of Scripture, these *principalia  
testimonia* (as they call them) were neuer interpreted  
of a *Monarchie*, by any one of the ancient Fathers for  
a thousand yeares after our Sauours comming in the  
flesh: neither were they euer vrged to that purpose  
before the quarrels betweene the *Imperialists*, and the  
*Papists*, betweene *Gregory* the seauenth, and *Henry*  
the Emperour, about sixe hundred yeares since, as

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hath beene most learnedly proued by the right reuerend Bishop of Rochester; for (as I noted before) out of *Aluarez*, this Monarchie with them is *fundamentum totius sacre pagine*, which is alleadged to that purpose; and not those Scriptures the foundation of that Monarchie.

21. And euer since that controuersie, the fauourers of the Papacie would haue the world imagine, that our Sauour made S. Peter and the Bishops his successors, *Monarchs formally*, (after that manner that the Emperours of the East invested their Magistrates, and supreme officers; *Nam cui publice rerum gerendarum potestas dabatur, gladius una cum sancto Euangelio in manus tradebatur*,) and that St. Peter had not onely the Gospell committed to him, but two swords for sayling.

Nicoph. Greg.  
l. 9.

22. And the glosse alledging that for the Popes Monarchie, which the whole Church vnderstands vnanimously, and necessarily of our Sauour only God and man, King of Kings, viz. *Data est mihi omnis potestas in caelo, & in terra*, which is power purely Monarchicall; saith impiously and blasphemously (though he would seeme mannerly) *Non videtur Dominus discretus fuisse, ut cum reuerentia eius loquar, nisi unicum post se talem vicarium reliquisset, qui hac omnia posset*.

In extrau.  
vnam sanctam.

23. Who hearing this glosse, or interpretation, will not crye with *Moses*, *Educite blasphemum extra castra*; throw these blasphemous glosses and comments out of the Church, and burne them; and examine vpon the Scriptures the expositions of the ancient Fathers, who liued before that quarrell, and then you shall finde (as St. *Augustine* said to St. *Ierome*,)

Leuit. 24. 14.

rome,) that *Incomparabiliter pulchrior est veritas Christianorum, quam Helena Græcorum*, the truth deliue-  
red vpon these texts by the antient Fathers, is incom-  
parably more beautifull, then the meretricious false  
colours and collusions of the late Church of Rome?

Aug. epist. 19.

24. Secondly, all the words and phrasēs, vpon  
which they ground and build this Monarchie, are  
figuratiue and Metaphoricall: as *Petra, adificare,*  
*clauēs, ligare, soluere, pascere, &c.* Now Stapleton pre-  
scribes vs this rule, when wee offer to proue the  
Church to be an *Aristocracie, Oportet non modo perspi-*  
*cua esse verba, qua rem tantum decidant, verum etiam*  
*tum prädicatione pastorum, tum fide ac moribus fidelium*  
*planissime fieri*: we with reason vrge the same rule for  
their Monarchie; they must proue it not by figura-  
tiue, but by perspicuous words; now who can finde  
a Monarchie perspicuously in these words, *Petra, ad-*  
*ficare, clauēs, ligare, soluere, confirmare, or pascere &c?*  
Were it not ridiculous to conclude, *est petra,* or *est*  
*pastor; ergo Monarcha est?* &c. Secondly, they must  
proue it *Prädicatione Pastorum, & fide, & moribus fi-*  
*delium*, and so make it *planissimum*. But I shewed you  
in the former reason, that the first true Pastors for  
more then a thousand yeares preached no such do-  
ctrine; and that the Apostles themselues, and the  
primitiue Christians acknowledged no such *Monar-*  
*chie* in their practise and manners, appeareth by this,  
that *οἱ ἐν πρώτοις*, the first conuerted *Iewes* con-  
tended against *Peter* for going to the *Gentiles*, and  
conuersing with them: *ἀνετίθεντο πρὸς αὐτόν*, that  
is, as St. Chrysostome reades, *expostularunt*. Now it is  
not good manners to expostulate with Monarchs, no  
prescribing

2.

Staple. Relat.

p. 94.

Acts II. 2.

## The fourth Sermon.

prescribing to him, who can proscribe. They say it was *humiliatus in Petro*, to take it at their hands: but if those Christians had acknowledged *Monarchicall* power in *Peter*, they would not haue expostulated, or contended with him, or accused him of it, for that had beene contumacie against their superior: but *accusationis*, or *expostulationis testis est scriptura non regia Maiestatis*, as *Vigorius* obserueth.

Vigor.

Añ. 8. 14.

Bel. l. 1. de Rom.  
Pont. c. 16.  
Sand. de visib.  
Monar. l. 6. c. 5.

25. Secondly, the Apostles acknowledged no Monarchie; for *Apostoli miserunt Petrum, & Iohannem in Samariam*; now he that sendeth one, as it were an Embassadour, is greater then he that is sent, or at least his equall. *Bellarmine* answeres, and so doth *Sanders*, that a man may send one, ouer whom hee hath no power; as *par parem*; and also an inferiour his superiour. But this answer is not to the purpose; they must proue, that an Inferiour may send a *Monarch*.

Mat. 2. 8.

26. Their first instance of *par parem*, that an equall may send his equall, is in *Herod*, who is said *mittere Magos in Bethlehem*, ouer whom hee had no power and authoritie. But to omit that, whether hee had power ouer them, or no, in his owne Country, where they were strangers; We answer, that though the *Latine* words be the same in the vulgar Translation, *Miserunt Apostoli Petrum*, and *Misit Herodes Magos*, yet they differ much in the Originall, and in the sense of them: for *Añs* 8. it is said, Ἀπόστολοι ἀπέ-  
σελαι, of Ἀποσέλω, the word whereof the Apostles tooke their denomination, and office: but *Mat* 2. it is said of *Herod*, πέμψας αὐτὸς εἰς βεθλεὴμ, which two words, πέμπω, and Ἀποσέλω, though in the Gospell they

Añ. 8.

Mat. 2. 8.

they be vsed sometimes as Synonimæ, and doe both imply the sending of the Apostles ; yet ΠΑΡΕΩ is sometimes interpreted *dimisso*, not *emisso* ; as it is in *Homer*. ΠΑΡΕΩ δὲ με οὐ γέ θίωσι, he dismissed me with the rest of the Gods ; and *Beza* so vnderstands it in this place, *Ego existima* (saith he) *Regem illis à se dimissis blandè & benignè iter demonstrasse* ; and translates it, *& eu Bethlehem dimissus*. But if *Beza* being ours be of lesse credite with them, *Barradius* a Master Iesuite for interpretation, saith thus of *Herod*, *Post hac in Bethlehem hospites cum honore dimisit*, *utq; ad se redcant, precatu* : so that this instance is to little purpose ; for *Herod* dismissed with honor, but sent not his equall on an embassage, or message, much lesse his superiour.

27 Which is the second instance ; wherein it is said, that the rest of the children of Israel, *miserunt ad illos*, that is, to the Tribe of *Ruben*, *Gad*, and the haife Tribe of *Manasses* ; *Miserunt ad illos in terram* *Jos. 22. 13.* *Galaad*, *Phinees filium Eleazari Sacerdotem*, & *decem principes cum eo* : They sent on an embassage *Phinees* the Priest, the sonne of *Eleazar*, and tenne Princes with him : *Cum tamen iure divino toti populo praeffet*, saith *Bellarmine*, and therefore the people may send their Monarch vpon an embassage. But *fraudes labia eorum loquuntur* ; they deale fraudulently with vs : for as they read, *Miserunt Phinees filium Eleazari sacerdotem*, so others read, *Miserunt Phinees filium Eleazari sacerdotis* : They sent not the High-Priest, but the High-Priests sonne ; and then the matter is answered.

28. It is true, that the vulgar Bibles printed at

R

Lions,

## The fourth Sermon.

*Lions*, 1574. reade, *Miserunt Phinees filium Eleazari sacerdotem*, but yet shew, that there is some question of it, and a varietie in the reading, by putting in the Margent *Sacerdotis*: but the more ancient Bibles printed at *Lions* 1516. which is about fiftie yeares before, reade, *Miserunt Phinees filium Eleazari Sacerdotis*, and so reades *Abulensis* q. 10. *super Ios. c. 22.* and in the 16. q. he saith, *Phinees nondum erat sacerdos magnus, quia pater eius Eleazarus vivebat*: and if he be called *Phinees Sacerdos*, as he is afterward, it is not *per excellentiam, sed quia erat de stirpe Sacerdotum.*

*Abulens. q. 10.*  
*et q. 16.*  
*Ios. 22. 30.*

*Abul. Ibid.*

*Abulens. sup.*  
*Num. c. 25. q. 8.*

29 But admit, that the High-Priest were sent by the people; and that he was *Princeps in temporalibus*, Prince or chiefe in the temporalities, which belonged to the *Leuites*; & in *spiritualibus*, and in spirituall matters, which concerned the whole people, and exceeded all other in wealth, and honour, and iurisdiction; yet was he no *Monarch*, but *Maximus indicum*, the *Primate in an Aristocracie*; or as the chiefe Iustice among our Iudges, from whom (saith *Abulensis*) *non licebat appellare*: and the gouernement of *Israel* being at that time *θεοκρατία*, as *Iosephus* calls it; and *Iosua* being chosen out by God to gouerne vnder him extraordinarily (not as Kings gouerne vnder God, but as Iudges gouerne vnder Kings) the High-Priest himselfe was subiect to him; and in the word *Miserunt*, he (that is, *Iosua*) is included, as *Abulensis* notes.

30 So that *Phinees* being not the High-Priest, but the High-Priests sonne; or if the *High-priest*, yet no *Monarch*, but *Maximus Iudicum*, and so sent by the rest of the *Optimates*, and Princes of the Tribes, who were

were his equalls ; or joyntly by them and *Iosua*, who in some case was his superiour; this instance auaileth not against that obiection, *The Apostles sent out Peter and Iohn*, ergo *Peter* was not their absolute *Monarch*, but of equall honour with them, excepting the *Primacie*.

31. When *Caietane* commented vpon these words, *Miserunt Petrum & Iohannem*, doubting this obiection, he saith to his Reader, *Cum audis, Miserunt, ne propterea Petri principatum neget*: Feare it not learned Cardinall, we deny not his Principalitie, or *Primacie*, but your pretended *Monarchie*, and yet hold, That as the *Optimates* in a *Monarchie*, who haue their honours by the fauour of the *Monarch*, and the great affaires and imployments of the State committed and delegated vnto them, are euer to be directed, ouer-ruled, and commanded by the *Monarch*: so in an *Aristocracie* the *Primate*, who hath receiued his precedencie from the *Optimates*, though the ordering of many and waightie causes bee especially committed vnto him, yet in matters of greatest moment hee is ordered, and directed by the *Optimates*; and so was Saint *Peter*: for when the Apostles diuided the World among themselues, *Peter* was sent by them to *Rome*: he sent not the other Apostles abroad into the world by his direction like a *Monarch*; but hee himselfe is sent with others, and by others also. *Cum duodecim Apostoli, &c.* (saith *Leo*) *imbuendum Euangelio mundam, distributis sibi terrarum partibus suscepissent, Beatus Petrus princeps Apostolici ordinis, ad arcem Romani destinatur Imperij, &c.* So also *Baron*: *Ad totius mundi principem ciuitatem, Princeps Apostolorum mittitur,*

*Caiet super Act. 8.*

*Leo.*

*Tom. I. lib. 44.*

*n. 26.*

*et ad primariam urbem orbis primus Pastor iure dirigatur:* and the contents of that paragraph is, *De Petro Romanus missio*: and that this hath beene, and ought to be the true state, and forme of gouernement in the Church, *Vigorius* proueth vnto vs at large; to whom I remit you.

32. And thus much by occasion of the second reason, *viz.* That all the words and phrases, vpon which *Peters Monarchie* is founded, are Metaphoricall, and Figuratiue, and neither expounded by the ancient Fathers to implice a *Monarchie*; nor so vnderstood either in the practise of the Christian people, or the Apostles themselves; all which *Stapleton* requires as necessarie to proue an *Aristocracie*, and so consequently we require as necessary to proue their *Monarchie*. To which I adde that rule of the Schooles, *Scriptura symbolica non est argumentativa*, firme arguments are not drawne from figuratiue and tropicall speeches, except the holy Ghost haue explained them in holy Scriptures, or the consent of the Church allowed of them; both which are here wanting: and so I conclude with another rule of *Stapleton*: *Regimen Ecclesia, quod ad omnes, & singulos spectat, nunquam in obscuritate vocis alicuius latere potuisse*; for that which belongs vnto all and euery particular man to know, ought to be as playne as Gods commandments; of which *Abulensis* gives this rule, *Nunquam inuenitur in aliquo precepto dato à Deo modus loquendi Metaphoricus; sed aliquando in narrationibus rerum gestarum.*

*Ibid. pag. 94.*

*Abul. super  
Ios. c. 7. q. 64.*

3.

33. Thirdly, what power and authority soeuer was giuen by our Sauour (which I confesse, was great)

great) in those words or phrases, *Petra, claves soluere, ligare, pascere, &c.* was giuen indifferently to *Peter*, and all the Apostles, and in them to the Church, but they are all originally and *Monarchically*, in our Sauiour: for these royalties, and prerogatiues proceede not from *ἐξουσία*, or his fulnesse of power, which cannot be imparted to any creature; but from *ἀποτομία* from his dominion, and gouernement of the Church, which may be delegated in a certaine proportion: and these he conueyed to the Apostles.

*Axiomata sua* (saith St. Basil) *Iesus largitur alijs*, St. Basil. hom. de Paniten.  
*Augustine* saith, *Nomina sua*; St. Ambrose saith, *uocabula sua: Iesus* (which name importeth his humanity) imparteth his honours, his dignities, his names, his offices vnto other. *Lux est; vos estis Lux mundi*, Aug. super Joh. trac. 47.  
*inquit: Sacerdos est, & facit Sacerdotes: Onis est, & dicit, ecce ego mitto vos sicut oues in medio luporum: Petra est, & Petram facit. Qua sua sunt, largitur seruis suis.* Amb. super Luc. c. 9.

34. But yet he so disposeth his honours, dignities, and prerogatiues, that he both holdeth the *Monarchicall* power in himselfe, as he is man, and gouernes the Church in his own person, sitting euer personally in the chiefe seate of his Church, that is, in heauen (and no *Monarch* is resident at once in euery part of his Kingdome) and he is present, as all other Kings are, by his power, direction, gouernement, and officers till the end of the world, as other *Monarchs* are till the end of their liues. It is he alone (not *Peter*, nor the Apostles, nor Bishops, nor Priests) who maketh perfect and effectuell a'l the Church Saraments. *Ipse enim est, qui baptizat; ipse est, qui pec-*

*Tho. cont. Gent.*  
c. 76. l. 4. n. 4.

*Abul. super*  
*Mat. c. 9. v. 30*

*Mat. 18.*

*cata remittit; ipse est verus sacerdos, qui se obtulit in arā crucis, & cuius virginitatis corpus eius quotidie in altari consecratur:* and this power is not giuen to the Apostles, or Bishops *formaliter, ut ipsi habeant;* but *ministerialiter, ut Christus per illos operetur;* as *Abulensis* distinguisheth of the working of miracles. Now hee neuer substitutes a *Monarch* vnder him; that was neuer heard of among the *Monarchs* of the world, and maketh *contra ἀντιβασιλείαν* fulnesse of power; and would implice contradiction, or a diuision of the *Monarchie*, and we might say, *Diuisum imperium cum Ioue (Christo) Petrus habet*, that is, our Sauour is *Monarch* ouer that part of the Church, which triumphes in heauen; and *St. Peter*, and his successors are *Monarchs* ouer the other part of the Church, which is militant on the earth: and if both haue ἀντιβασιλείαν or ἀντιουπατορίαν in their diuisions, as all *Monarchs* haue; neither should our Sauour exercise any power on the earth, as he is God and man; contrary to his promise, *Ecce ego vobiscum sum usq. ad finem mundi*, nor *St. Peter*, nor his successors Popes, or Bishops, should chalenge any power in heauen; contrary to that other promise made to *Peter*, and the rest *Quaecumq. solueris in terris, soluta erunt & in caelis.*

35. But our Sauour keepes his *Monarchie* entire, and sitting personally in that Citie, *quam inquirimus*, whether we must all resort in order, when wee be called, and giue account of our *Stewardships*; he commends the gouernement, and the honours, and dignities erected in his Church, to his Apostles indifferently: making them all his Messengers, and Embassadors, enduing them with the same tides, and prerogatiues

rogatiues of *ligare*, and *soluere*, and *pasce*re, of being the rockes and foundations of his Church; of keeping the keyes, &c. All which power and authoritie he made entire, and indifferent to all his Apostles, and to all Bishops their successors; as is confessed, at least consequently, by them all. I will instance onely in *Sanders: Episcopi omnes* (saith he) *per totum mundum non minus sunt Episcopi, quam summus Pontifex, nec aliam Episcopatus naturam, sed eandem prorsus cum illo tenent;* which is to say (seeing they chalenge Episcopall power but from St. Peter) *Apostoli omnes non minus sunt Apostoli, quam sanctus Petrus, nec aliam Apostolatus naturam, sed eandem cum illo habent.* If they were all Apostles alike, or Bishops alike; if the nature of their Apostleship be not different; if they haue one and the selfe-same Apostleship; they haue one and the selfe-same power, which is inherent, and naturall to the Apostleship; which cannot hold true, if St. Peter were their *Monarch*: for it is absurd to thinke, that the *Optimates* in a *Monarchie* should be of the same nature, and power, that the *Monarch* is.

All these titles, and powers, *ligare, soluere, pasce*re, *confirmare, habere clau*es, *esse fundamentum*, to binde, to loose, to feede, to strengthen, to haue the keyes; to be a foundation; or a rocke, are delegated alike to all the Apostles, and depended not vpon the *Primacie*, which is a thing *naturall, not supernaturall* in the Church, as those honours and prerogatiues are, and therefore can no way proceede from the *Primacie*; the *Monarchie*, & chiefe power, remaining in our Sauour.

37. For he is the *Monarchicall* head of his Church, the *essentiall* head; *Ipsum dedit caput. Omnia subiectis*  
sub

*Ephes. 1. 22.  
Mat. 28. 18.*

*sub pedibus eius. Data est illi omnis potestas, &c.* By which Monarchicall power, he delegateth all his Apostles alike, and makes them gouernours ouer all his Kingdomes. They are all *Capita*, but *ministerialia, capita secundaria, capita instrumentalia*. Saint Peter had but the first place, or *Primacie* among them; with such preheminance, and prerogatiues, as they yeelded to that place. The Church hath not two Monarchs, for then must they be *eiusdem dignitatis*, which is blasphemie. Peter cannot be called *Vicarius*, or *Vice-roy*, or *Prorex*, or *Promonarcha*, for the delegation is alike, and equall to all: hee is but the first among the *Proreges*; he gouernes not by his owne Lawes; but by the Law of Christ, or a generall Councell of the Apostles.

38. Secondly, our Sauour is the *Master-Key*, the *Monarchicall Key*, *Clauis David*; he alone openeth, he alone shutteth; hee is the *Essentiall Key*, *Clauis calis*: all the Apostles are *Clauis ministeriales, clauis ecclesie*: the Keyes were giuen to St Peter, but in the name of them all, and in the name of the Apostles; neither is the power of all the Keyes giuen vnto them, or vnto Saint Peter, absolutely, and definitiue: for the absolute and definitiue power belongs onely to our Sauour; but he hath promised to binde, and to loose, that is, to make good in Heauen, whatsoeuer they shall binde or loose ministerially on Earth, as his Substitutes, and Vicars. It is well noted, that *Episcopi vocantur clauis Ecclesie*; *ut recte dicamus & Christum celi clauem, & Apostolos Ecclesie clauis; per quorum ministerium ad clauis calis peruenire possumus.*

*Clem. Epist. ad  
Jacob. fratrem  
Dom.*

39. Third'y, our Sauour is the *Monarchicall Rock*,  
or

or foundation of the Church, *Petra*, or *Lapis in fundamento* *Sion*, *Lapis probatus*, *Lapis Angularis*, *Lapis pretiosus*, *Lapis in fundamento fundatus*, *Lapis essentialis*, *Fundamentum primum & maximum*, as Saint Augustine saith; *Fundamentum fundamentorum*: the Apostles are *ministerialia*, & *secundaria fundamenta*. Saint Peter is not the onely ministeriall rocke, or foundation: St. Paul saith of them all, *Ministri estis & unusquisq; secundum quod Dominus dedit: Ego plantavi, Apollo rigavit, Dominus dat incrementum*. It is absurd therefore to thinke, that the whole Church is supported, or vnderpropt by any of these Rockes, or foundations, which are all *ministeriall*. Although the name of *Peter* be vsed, and termed the Rocke, and the Keyes giuen him, yet it was done *figuratiue*, *significatiue*, quatenus representant Ecclesiam; they be Saint Augustines termes, *Petrus quando clauis accepit, Ecclesiam sanctam significauit*; therefore when he was called *Petra*, *ecclesiā sanctā significauit*. Againe, *Ecclesia, Petrus Apostolus propter Apostolatus sui Primatum gerebat figuratā generalitate personam*: he saith, that S. Peter in a figuratiue generality represented the person of all the Apostles, as being a *Primate*, not as a *Monarch*. And Saint Hierome saith; *Super Petrum fundatur Ecclesia, licet id alio loco super omnes Apostolos fiat; & cuncti clauis regni celorum accipiunt, & ex aquo super eos Ecclesia fortitudo solidatur*: Where then is Saint Peters *Monarchie*, in this equality of power and authoritie? You will say then, where is his *Primacie*, that Saint Augustine tells vs of? Why Saint Hierome mentioneth it there; Though there be this equality (saith he) yet *propterea inter duodecim unus eligitur, ut capite constituto Schismatis tollatur occasio*; that one

Aug. super  
Psalm. 86.

Aug. super  
Psalm. 108.

Aug. trac. ult.  
super Iob.

Hieron. l. x. ad  
uers. Iovin.

Ibid.

being constituted the Head, or *Primate*, there might be vnity, and order in the Church, and all occasion of contention for the first place remoued: seeing in euery *Aristocracie*, or equality, or fellowship, one must be chiefe, or else there will be contentions, and emulation among them, and no order established.

4.

40. Fourthly, our Sauour is *ὁ ἐκκλησιαρχὴς*, the *Monarchicall Shepheard*; the Apostles all indifferently *Pastores secundarij*, & *ministeriales*; and there is no doubt, but that our Sauour meant, when he saide to *Peter*, *Pasce oues meas*, that *Peter* himselfe was one of those *sheepe*, as well as the other Apostles: (for, *omnes fecit oues suas, pro quibus est omnibus passus*;) and no more a *Monarch-Shepherd*, then the rest were: They were all *sheepe* in respect of the *Monarch-Shepherd Christ*, and all *Shepherds* in respect of the rest of the Flocke. For though those words were spoke to Saint *Peter*, yet the scope and power of them reached to all the Apostles. *Hoc ab ipso Christo docemur*, (saith Saint *Basil*) *qui Petrum Ecclesia sua pastorem constituit, &c. Et consequenter omnibus Apostolis eandem potestatem tribuit: cuius signum est, quod omnes ex aquo & ligant, et absoluunt.*

1 Pet. 5. 4.

Aug super  
Jo. trac. 123.Basil. de vita  
sclit. c. 23.Suarez de  
Leg. l. 4. c. 3.  
n. 1.

41. But let our Sauour, and Saint *Basil*, and all the company of holy Fathers conclude, what they list, yet *Suarez* he tells you, *Christum, dum indefinite dixit, Pasce oues meas, ostendisse Petri potestatem fuisse supremam, et Monarchicam, etiam super alios Apostolos*: But Saint *Basil* saide, that the indefinite speech, *Pasce oues meas*, was consequently vniuersall, and included all the Apostles, not as *Sheepe*, but as *Shepherds*, *utri creditis?*

42. But

42. But *Snarez* will proue, that he intends Saint *Peter* onely, and him a *Monarch*. And first he would enforce it by authorities from the Canon Law (*Qua iura valde bona sunt ad hoc*, saith *Aluarez*,) as namely, *Dist. 2. c. In nouo Test.* and *Dist. 19. c. Ita Dominus.* and *24. q. 1. c. Cum beatissimus*; and *c. Loquitur.* and *Dist. 96.* But the latter vsurping Popes are no competent Iudges in their owne cause. Secondly, hee would proue it by reason, and the proper reason indeed; and that is, *voluntas Christi*; Christs will is, that *Peter* should be a *Monarch*: which if they can proue, wee will put it into our prayers, and say, *Fiat voluntas tua*, and will joyne with them effectually for the performance of it. Thirdly, hee will make it good in congruitie, that hee should be a *Monarch*: *Quia oportuit, et decuit in Christi Ecclesia esse unitatem mysticam, et perfectissimum regimen*: But that, we say, is not a *Monarchie* simply, but mixt with an *Aristocracie*, which resembles the mysticall vnitie, and regiment in Heauen: where there is one *Deitie Monarchicall*, and yet three *Persons Aristocraticall*, equall in power, nature, dignitie, &c. and yet the Father hath *Primum ordinis, et originis*, in respect of the Sonne, and the holy Ghost: and yet is no *Monarch* in respect of them, but all three are one *Monarch*, ouer all creatures. As in the Church there is *unus Episcopatus*, *Vide plura.* one onely Bishopricke, and yet many Apostles, and many Bishops of equall power and authoritie; and among them one hath *Primum ordinis*, because *Exordium*, and *ordo* must be ab *unitate*: but that one is no *Monarch*, in respect of his fellow-Bishops, but all joyntly make one *Monarch*, in respect of their inferi-

## The fourth Sermon.

ours the Priests, and people. And therefore *Suarez* conclusion is false, *Instituit Ecclesiam per modum Monarchia, & supremā potestatem vni contulit, ad quam Petrum elegit*: for we say with Saint Cyprian, and reuerent antiquitie, *Non vni dedit, sed unitati*, not to *Peter*, but to them all as to one person, among whom *Peter* was first or *Primate*.

43. I could adde, that our Sauour is the Arch-builder, or *Monarch-builder*, *Edificator primarius, essentialis*: the Apostles were *adificatores primarij ministeriales, operarij, materiarij; adiutores Dei*, as his Ministers and Seruants: all the Apostles plant and water, *Christ* himselfe giues the encrease; not *Peter*, who is fellow-labourer with the rest. For the power which our Sauour hath giuen him, or them, they haue not *formaliter*, but *ministerialiter, ut Christus per ipsos operetur*. And for that reason also *Christ* is called the Great Gate, the essentiall Gate, the Apostles *ostia ministerialia*; and Saint *Peter* is not the sole Porter of heauen. And why are they called Gates, saith Saint *Augustine*? viz. *Quia per ipsos intramus in regnum Dei: pradicant enim nobis, & cum per ipsos intramus, per Christum intramus. Ipse est enim ianua; & cum dicuntur duodecim porta Ierusalem, & una porta Christus, & duodecim porta Christus; quia in duodecim portis Christus.*

Aug. super  
Psal. 86.

44. Thus wee see, that *omnia axiomata Christi*, as *St. Basil* calls them; *omnia nomina, vocabula*, all those supernaturall powers, which are giuen for the building of the Church, are giuen indifferently to all the Apostles: *St. Peter* hath not so much as his *Primacie* by them; the Apostles haue them *omnes ex aequo*; much

much lesse doe they inferre, or confirme a Monarchie to him, or his successors, *ut* 10.

45. Fourthly, Kingdomes; and Monarchies are not got by consequents, for this is a rule in the ciuill Law,

2.

*Argumenta à maiori vel minori, in his quæ sunt meri Imperij, non valent*: such arguments are not in force, where *merum Imperium* is delegated, which kinde of gouernement is without Iurisdiction: for *merum Imperium*, and *iurisdicctio* are two seuerall branches of a Monarchie, and each may be delegated without the other. The reason of the rule is this;

*Quia ea, quæ ex mero Imperio proficiuntur, non per consequentiam, sed per legem nominatim dantur*, they are giuen by expresse words of a Law, and are not to be challenged by any consequent.

L. 1. §. Qui  
mandata D.  
Offic. eius cui  
mand.

46. Now power, or gouernement, *Imperium*, as they call it, was giuen *nominatim*, by expresse words, and by Law; and the Prince or Monarch prescribed, *quatenus exerceri debuit*; he prescribed *certam speciem, modum, formam*: and therefore all things which were *Imperij*, did not concur in one Magistrate; but part was giuen to one, and part to another. As for example; the Consul had *Ius gladij*, not *Ius relegandi*: *Præsides* or the Presidents had *Ius gladij*, and *Ius damnandi in metallum*, but they had neither *Ius deportandi*, nor *confiscandi*: so that it is no good consequent, *Habet ius gladij, ergo Ius damnandi in metallum*, though it be a lesse punishment: or, *Habet ius gladij, ergo Ius proscribendi*, or, *multam dicendi*; Hee hath power of the sword, therefore hee hath power to banish, or proscribe, or to fine a man.

L. inter penul.  
D. Iurisdicct.  
et delegati

47. Now let vs consider, what this Monarch-

*The fourth Sermon.*

Job. 18. 36.

*Shepherd*, this great and *Monarch-Bishop* our Sauour *Christ Iesus* delegated, or imparted to his Apostles; and we shall finde, that he delegated not, or commended any temporall things to them by word, or by writing: not *Ius gladij*, or any such power as is fore-named. *Regnum meum non est de hoc mundo*: No, it was a supernaturall Kingdome and the power hee gaue, and those gifts he imparted, were supernaturall.

48. For the Church is not a politicke but a mysticall body, distinguished (as I may say) *Formally* from a politicke Bodie; ordained and instituted to a diuers end, viz. to supernaturall felicitie: vnited with a diuers bond, namely the vnitie and bond of faith; exercising diuers and distinct actions; as those that pertaine to the honour of God, and sanctifying of our soules, which cannot bee done without certaine power supernaturall imparted to it, and the chiefe magistrates, by the chiefe *Monarch supernaturall*.

Cont. S. V. A.  
R. E. Z. de leg  
l. 4. c. 2. n. 7.

49. Which power is giuen by consecration of that person which is consecrated; and euer requireth, and presupposeth orders; and consists in the very ordination, and is giuen by it, not by any election, or deputation made by the wil of man, but immediately from *Christ* himselfe, by vertue of his first institution. For our Sauour setting downe the honour of a Bishop, and disposing or ordering the gouernement of his Church (as St. *Cyprian* tells vs) in the Gospell, saith to *Peter*, *Ego tibi dico, quia tu es Petrus; I say vnto thee, that thou art Peter, and vpon this rocke I will build my Church: and the gates of hell shall not preuaile against it. And I will giue vnto thee the keyes of the kingdome*

Mat. 16. 18.  
& 19.

dome of heauen: and whatsoever thou shalt binde on earth, shall be bound in heauen: Inde, from hence (saith St. Cyprian) from this time forward, *per temporum*, *Cypri. Epist. 27.*  
*& successionum vices, Episcoporum ordinatio & Ecclesia* *ad Lapsos.*  
*ratio decurrit*; the ordination of Bishops, and the gouernement of the Church, comes downe along to vs by course of times and successions, *Vt Ecclesia super Episcopos constituatur*; *& omnis actus Ecclesia per eosdem Praepositos gubernetur*; That the Church should be settled vpon the Bishops, and all the actions of the Church should be ordered by the same gouernours. And the Apostles were called to higher orders then the seauentie two Disciples: and that appeares, because *Matthias* (who, according to *Epiphanius*, was *Epiphan. heret.*  
*20.* one of the seauentie two Disciples) was called from the lower order into *Judas* his place, which was: an higher order: *Episcopatum eius accipiat alter*; *Accipiat* is an argument that he had it not before; and that ordination was a collation of a new power, by which he became superiour ouer those that were before of his owne order, being onely Priests. And this supernaturall power seemeth to be a certaine character impressed in euery Bishop; and hath not ioyned to it any temporall Iurisdiction, pertaining to the externall Ecclesiasticall Court, which is now vsed, (and else-where deriued, (as shall be shewed in due place;) nor consisting of any politicall qualitie of punishment pecuniary, or corporall, to restraine men by feare: but in a Discipline Ecclesiasticall, wherein men were contained either by *externall abstension* (as *Cyprian ep. 11.*  
*ad Pompon.* it was called) that is, abstaining from their societie who refused the Discipline, by separation, or *excommunication*,

*munication*, as now we call it: or by internall morall shamefastnesse, which made them conformable: for what *Melus* doth now after Iurisdiction granted to the Church, that *Pudor* did in the beginning, before the Church was strengthened by the ciuill power: but of this by the way; more shall be said in the proper place, when we speake of the *Præmarie*.

50. Now the power, which was giuen by our Sauiour to his Apostles, and their successors the Bishops, &c. consisted in these, and the like things. *Ligare, & soluere*, with a reference to sinnes, which is supernaturall, not politicall: *habere clauas*, which signifies the same; to baptize in the name of the Father, the Sonne, and the Holy Ghost; to teach those things, which our Sauiour commanded them; *Hoc facere in eius commemorationem*, to administer the Sacrament of his body and blood; or if you will, *Sacrificare in eius commemorationem*, to offer a Sacrifice commemorative of his death, and passion: *Pascere*, to feede his sheepe: *μαθητεύειν*, to make Disciples of others of all nations, as *Christ* made them his Disciples; a word neuer vsed in the New Testament but in this great commission: and (as I take it, *saluo meliore iudicio*) implies *Ordination, and succession of Bishops*: for I doe not thinke, that *μαθητεύειν* and *ἀποστόλῃ* are synonimæ signifying both of them *Docere*: but that this new word not else-where found in Scripture, but onely in this commission, seemes to implye (as the words following signifie, their duties of ministring the Sacraments, and preaching the Gospell) a new thing, or new succession of Officers, or Disciples, such as themselues were; and the rest of the duties pertaining

pertaining to that office. This last, and the other above specified, are spirituall and supernaturall powers, and are *veritas certa de fide*, a truth to be believed. *Suarez de Leg. l. 4. c. 2. n. 7.*

51. Wherefore seeing supernaturall power onely was delegated to the Apostles by their *Monarch* our Sauour: though supernaturall power be more excellent in respect of the end, and the meanes, then the politicall; yet it is no consequent to say; They haue the greater power, therefore they haue the lesse; because in power and magistracie nothing is delegated but by expresse words, and commissions; as I said, it is no good argument, *Habet ius gladij, ergo ius mulctam dandi*, which is lesse.

52. But all the arguments, which the *Iesuites* make, and alledge for this *Monarchie*, are of this nature, and challenge power not by expresse Law, or Commissions, but by consequents, and *a maiore*, or *a minore*, as thus: *Potest Petrus pascere, ergo dirigit* *Suarez de Leg. l. 4. c. 2.*  
*Monarcha*: Againe, *Potest ligare; ergo vinculum injicere; ergo leges ferre; ergo est Monarcha*; and many the like, as we may reade in *Suarez*, and others: but seeing all the power Saint *Peter* had, was delegated by our Sauour, and no *Monarchie* commended to him by expresse words, wee deny their consequents, and conclude that Saint *Peter* was no *Monarch*; for *Autoritas negativa in materia supernaturali et fidei est* *Ibid. l. 3. n. 16.*  
*sufficiens*. This supernaturall power is not found in the Scriptures to be conferrd on *Peter*; therefore *Peter* had no such power, no such *Monarchie*.

53. In maintaining this argument, wee make not

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the Church an *Anarchie*, nor the gouvernement in it without power both directiue, and coerciue : for it should not seeme to haue beene well instituted by our Sauour, if hee had not prescribed a proportionate power, whereby to gouerne it : but our Sauours power, and that which he delegated to his Apostles, was to a spirituall and supernaturall end; and the *Media*, which are (as it were) the obiects and effects of that power, are proportionate vnto that end supernaturall and spirituall. The directiue power is spirituall; the coerciue power is spirituall; that is, it useth onely the spirituall sword, *Sit tibi velut ethnicus*; that is, hath negatiue or priuatiue power, or iurisdiction (if I may so call it) that is, of withholding the Church prayers, and Sacraments, &c. from obstinate offenders; but no positiue temporall iurisdiction, or temporall externall court iudiciall; which they hold by the fauour of Kings, and the first Christian Emperours; not by any naturall consequents drawne from the supernaturall power, as shall be shewed in due place.

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54. Fifthly, though wee all acknowledge a *Primacie*, and deny this *Monarchie* in Saint Peter; yet neither by *Tibi dabo claues*, *Matth. 16.* where *Bellarmine* saith the *Primacie* was promised: nor by *Pasce oues meas*, *Ioh. 21.* where he saith it was giuen: nor by any *prerogatiue*, which he calleth *confirmatiue*, can a *Primacie* be directly proued, much lesse a *Monarchie*; for nothing is *promised* in the one place, or *performed* in the other, or *confirmed* by the rest, which is not common to *Peter* with the rest of the Apostles.

55. For

55. For as when God made man first of the dust of the earth, *Inspiravit in eius faciem, & factus est homo in animam viventem*: though hee be said *Inspirasse in faciem*, yet he gaue life to the whole body, and the soule was breathed into the whole body: so that *Inspiratio illa* was not made for the face onely, but for the whole body; as God said, *Et factus est homo in animam viventem*: So where our Saviour said, *Tu es Petrus; & super hanc Petram, &c.* and *Tibi dabo claves*; and *Quodcumq; ligaueris super terram*; though these words were spoken in person to Saint Peter, yet they did not onely *Inspirare in faciem*, giue power to the first or chiefe part, which is Peter, but reached indifferently to all the Apostles, to the whole body. For not onely Peter was *Petra*, but all the Apostles were *Petra*, (*Apostoli*, saith Saint Hierome, *Petra vocabulum acceperunt*;) or *fundamenta*, as I shewed before: the Keyes were giuen to them all *ex aquo*; and they did all *ligare*, and *soluere ex aquo*, and so did the Bishops their successors: for *inde*, from hence (saith Saint Cyprian,) from these promises, and from this bestowing of the Keyes vpon Saint Peter, *per temporum & successionum vices, Episcoporum ordinatio, & Ecclesie ratio decurrit, vt Ecclesia super Episcopos constituitur: & omnis actus Ecclesia per eosdem Praepositos gubernetur*: Thus you see, that by this promise or power nothing is giuen or gotten, that may enforce so much as a *Primacie*.

Hieron. Medibia q. 8.

Cyprian. 1. 5. epist. 6. ad Laicos.

56. How then commeth it to passe, that the Fathers generally out of *Tu es Petra*; and *Tibi dabo claves*, and *Pasce oues meas*, doe argue the *Primacie*, or Principality to be in Saint Peter? I answere; not

because the *Primacie* was heere promised, or giuen vnto him, but because the gifts were bestowed on the Church in his name, rather then in the name of any other Apostle: as wee may argue, that the face is the prime place of a mans body, (as the Prouerbe is, *(The face is the Market-place)* because when God would inspire the whole body, it is said onely, *Inspirauit in faciem*, when neither the face was first inspired, nor the rest of the body tooke life from it, but at once all the whole Man was made *anima viuens*, a liuing soule.

Aug. Confess.  
l. 10. c. 16.

57. It is a good rule, which Saint *Augustine* sees downe, *Omnes qui legimus, nitimur hoc indagare, atq. comprehendere, quod voluit ille, quem legimus*. Now while euery man endeauours to finde out, and to comprehend in the holy Scriptures, that sense and meaning, which hee intended, who wrote the booke; *Quid mali est, (saith Saint Augustine) si hoc sentiat, quod tu Lux omnium veridicarum mentium ostendis verum esse, etiamsi hoc non sentit ille, quem legit; cum & ille verum, non tamen hoc senserit?* What ill is it, if the Fathers out of this place, *Matth. 16.* and that other, *Ioh. 21.* should affirme Saint *Peters Primacie*, which is true, though our Sauour in those places intended it not? For although the Apostles themselues suspected no *Primacie* to be granted to S. *Peter*, in those wordes (as I haue noted before) yet the Fathers (when they perceiued it afterwards to haue beene conferred vpon him; whether by our Sauour, or by the Apostles, or by both, shall be shewed in due place) might very well and probably imagine, that it was in these places insinuated.

*Ibid.*

58. So that, whereas two kinde of controuersies may arise, *cum aliquid a nuncijs veracibus per signa enuntiat*, by occasion of some passage of Holy-writ; one, *Si de veritate rerum dissensio est*, whether the matter in question be true or no: another, *Si de ipsius, qui annuntiat, voluntate dissensio est*, whether it may be proued by this Text, or no: For the matter in question, that is, *Saint Peters Primacie*, wee say with *Saint Augustine*, *Quod ad Petrum propriè pertinet, naturâ unus homo erat, gratiâ unus Christianus, abundantiore gratiâ unus idemq. primus Apostolus*: But for the sense of those Scriptures, we say also, *Quando ei dictum est, Tibi dabo claves regni caelorum; & Quodcumq. ligaueris super terram, eris ligatum & in caelis &c. vniuersam significabat Ecclesiam*, which is shaken in this World with diuers temptations, &c. and yet falleth not, because it is built vpon the Rocke, *Vnde* *& Petrus nomen accepit; non enim à Petro petra, sed Petrus à petra; sicut non Christus à Christiano, sed Christianus à Christo vocatur.*

*Aug. super  
Joh. tract. 124.*

59. And to omit the various interpretations of the ancient Fathers, which may all stand true (for one truth doth not prejudicate another) wee say, that these were not times for the Apostles to expect *Monarchies*, or meaner *Primacies*, and Principalities: but *Saint Peter* was rather informed in those words of his passions, and afflictions, and the gates of Hell, which should striue against him; then of his commands, or his power, and authoritie: and our Sauour rather published his owne *Deitie*, by occasion of *Saint Peters* confession, *Tu es Christus filius Dei viui*, then *Saint Peters* principality, and superiority.

*Matth. 16.*

60. For by those two promises, *Tu es Petrus, & super hanc Petram, &c.* and *Tibi dabo claves* ( though Saint Chrysostome saith more for Saint Peter, then Bel-  
*Chrysost. super* *Mat. Hom. 55.* *larmine* doth admit, viz. that *Hic pastorem futura Ecclesia constituit* ) yet, saith he, *his duabus pollicitationibus, Christus ad alio rem de se* (of himselfe, not of Peter) *opinionem Petrum adducit, & seipsum reuelando Filium Dei ostendit;* He rayseth Peter to an higher opinion of his Deitie, and reuealing himselfe more, proueth euidently, that he is the Sonne of God. For those things which God onely can giue, namely, Remission of sins, and that The future Church should stand firme, and immoucable against the violence of so many floods, as should breake in vpon it ( as Saint Peter should doe against all persecutions, and Martyrdome, being Pastor, & Caput Ecclesia) *hæc, inquam, omnia, quæ solius Dei sunt, se pollicetur daturum.*

*Chrysost.*  
*ibid.*

61. And in that he said thrice, *Simon Iohannis diligis me?* and vpon his answere replied thrice, *Pasce oues meas;* as the title of *Petra* was not proper to him, but to all the Apostles; nor hee alone had the keyes, but all his fellowes with him: so hee alone had not the Pastors office, for Saint Ambrose saith,  
*Amb. Pastor.* *Post trinam interrogationem Christi, Amas me? traditis Petro oues, & omnibus Apostolis contraditis;* the Sheepe were committed ioynly to all the Apostles.

62. Againe, where Caietan saith, that by these three questions, *Petre amas me? & Amas me plus, quam hi?* our Sauour committed to Saint Peter *Pontificatum*, that is, the Monarchie; Saint Augustine saith better, that he prepared him to Martyrdome,

as appears plainly in these words following, where he saith, *Passurum te ipse praxixit, qui te praxixerat* August. super Iob. tract. 123. *negaturum.* And if wee stand vpon a *Monarchie* in these words, *Si diligis me, pasce oues meas; redditur negationi trina trina confessio, ne minus amori lingua seruiat, quam timori.* Here is no *Monarchie*; here is no *Primacie*: for saith he, *Quid aliud est, si diligis me, pasce oues meas; quam si diceretur, si me diligis, non te pascere cogita, sed oues meas; sicut meas pasce, non sicut tuas: gloriam meam in eis quare, non tuam: Dominium meum, non tuum, lucra mea, non tua.* So that he rather forbiddeth glory, and profit, and dominion to Saint *Peter*, which are *Monarchicall* properties; then instituteth any *Monarchie*, or *Primacie* in this place.

63. To conclude; it is a weake consequent, which is thus inferred: *Peter* loued our Sauour best, therefore he gaue him the *Monarchie*, or *Primacie*. For if we should grant (which seemeth true to Saint *Augustine*;) that Saint *Peter* loued our Sauour more then the rest did; yet Saint *Iohn* was beloued of our Sauour more then Saint *Peter*, and the rest of the Apostles. Now in wordly preferments this is a rule, *Solemnis proponere dilectos diligentibus.* But I thinke, here should be an hard choys; for if we should demand with Saint *Augustine*: *Quis duorum sit melior, utrum qui plus, an qui minus diligit Christum?* August. super Iob. tract. 123. no doubt, wee would answer; He is the better, that loues most. Againe, if we demand, *Quis duorum sit melior, utrum quem minus, an quem plus diligit Christus?* we would answer againe; Hee, no doubt is the better, whom *Christ* loues best. Now if a third question were proposed; who is more likely to be preferred to the *Primacie*,

## The fourth Sermon.

macie, or *Monarchie*, *Peter* who loued his Lord more then *John*, and the rest did, and was lesse beloued of his Lord; or Saint *John*, who loued his Lord lesse then Saint *Peter* did, and yet was more beloued of his Lord and Master? I might answere with Saint *Augustine* in the like case; *Hic plane cunctatur responsio, & augetur questio*: a man may sooner diuise more questions, then make a good answer. But if it be questionable (as I thinke it is) whether Saint *Peter* loued our Sauour more, then St. *John* did; and it bee granted, that our Sauour loued St. *John* more, then he did St. *Peter*: *quantum ipse sapio* (saith St. *Augustine*) as they are both alike good, who loue our Sauour alike; so hee is more happy that is best beloued, and more likely to be preferred to the highest dignitie. But this is sayd onely to shew, how weake their arguments are, who would proue St. *Peters* *Monarchie*, or *Primacie*, by these consequents of phrased; not to disanull the *Primacie*, which the Fathers allow him.

64. The rest of the Prerogatiues are of so small moment, to proue this *Monarchie*, or *Primacie*, that you may imagine, hee meanes to carry it *numero, non pondere auctoritatum*; and he professeth so much, as I haue noted before. For the first prerogatiue, whereby *Bellarmino* would challenge it, is *Mutatio nominis*, the changing of his name, from *Simon* to *Peter*; but we say, that his name was not changed as *Abrams* was, but another super-imposed, or super-added to it: as appeareth, because he still retained the name of *Simon*, and was so called by our Sauour after his resurrection; and hee so stileth himselfe in his second Epistle. And when we answere, that this was no grea-

ter

ter privilege, then *James* and *John* had, who were called by our Saviour *Boanerges*; he replies, that there was a difference betweene the one, and the other: for *Mutavit nomen Petro* (saith he) *sed imposuit cognomen Iacobo, & Iohanni*: but *Simons* name was not changed otherwise, then were the names of *James* and *John*, but they were all three reteyned, and Saint *Marke* useth the same word at the imposition of them all, ἐπέθηκε τῷ Σιμωνι ὄνομα πέτρῳ, and addeth in the same place, naming *James* and *John*, ἐπέθηκεν αὐτοῖς ὄνομα τὰ βοανεργες: ὁ ἐστὶν υἱὸν βροντης; he imposed vpon them the names of *Boanerges*, that is, the *sonnes of thunder*: so that this is a corruption of the Text, to say, that our Saviour changed *Simons* name, and not the names of *James* and *John*; for ἐπέθηκεν, he super-imposed, or super-added names to them all. If this were a Prerogative to *Peter*, it was common to others; and no *Primacie*, much lesse any *Monarchie* can be challenged by it.

65. If he onely conclude, out of these impositions of names, as Saint *Chrysostome* doth, *Deum nunquam imponere noua nomina nisi maximis de causis*; wee yeeld to that, and he gaineth nothing but that, which wee confesse with Saint *Augustine*: *Petrus, Iacobus, & Iohannes honorabiles in Apostolis erant*; But Saint *Chrysostome* seemeth to giue a good and particular reason, why our Saviour *Christ* changed some names: *Ut ostendat* (saith he) *se eundem esse, qui vetus dedit testamentum: ipse est, qui nomina apte imponit; qui Abram, Abraham, Sarai Sara; & Iacob Israel vocauit*. And if any should challenge a principalitie for changing his name, it should be Saint *Paul*, for Saint *Chrysostome*

Chrysost. super  
Act. Apost.

Abul. super

Mat. c. 9. v. 34.

& 35.

saith, *Paulo nomen mutatur cum ordinatione, Saulus, qui & Paulus*: or else, Saint Matthew; for *Abulensis* saith, *nomen Matthai, antequam a Christo vocaretur, non erat Matthæus. sed solum Leni &c. Matthæus autem fuit vocatus post assumptionem in Discipulum, &c. Et ita videtur esse veritas*: so that our Sauour calling but fixe Apostles at most (for the rest followed him voluntarily of themselves) and changing or adding to foure of their names, *Peter* can carrie no *Monarchie* by it, nor any priuiledge.

August. super  
Iob. c. 13.

Bellar. de Scrip-  
tor. Eccles.

66. Another Prerogatiue, whereby *Bellarmino* chalengeth principalitie to *Peter*, is this. That Saint *Peters* seete were first washed by our Sauour, and then the seete of the other Apostles, which although Saint *Augustine* seeme to affirme; yet Saint *Chrysostom* and *Theophilact* say, that hee washed *Judas* seete first, and then *Peters*. *Origen*, who is the most ancient of them saith, that *Lotis omnibus Discipulis, ultimo venit ad Petrum*: and so doth *Cyprian* in the tract *De ablutione pedum* (if the worke be his) if not, yet is the bokoe *antiqui & eruditi scriptoris*, as *Bellarmino* confesseth, and so of force against him: and the same Author giues a reason, why Saint *Peter* refused to be washed, and not the rest. If by this Prerogatiue a *Monarchie*, or *Primacie* may be proued, the question is betweene *Judas* and *Peter* for the precedencie, and the greater part giue the prime place of being washed to the traytor *Judas*.

67. All the other Prerogatiues serue rather for number, then waite, in this question, and doe aime but at a *Primacie*, which we deny not; though the aduersaries doe not proue it by all those Prerogatiues taken

taken together: and hauing beene once proposed, and shewed to the world, each one may say to the Cardinall, *Discedam, expleui numerum, redarg. tenebris*: I haue made vp a number, and so I haue done: and here I will make an end with them; because *Allegans frustratoria, non auditur*; such trifles, and not to the question, deserue not an answer. Yet I thought it fit to obserue somewhat, that may satisfie the vulgar, which are fed with vaine fancies; for vnto them, *C. l. i. de Diuin. Obuiantur sapè formæ, quæ reapse nullæ sunt, speciem autem offerunt.*

68. Lastly, it is euident, that in this question of the *Monarchie*, they intend not to finde out the truth, but onely endeauour to maintaine the gouvernement in that state, wherein they finde it, though it consist onely in tyranny and vsurpation: and therefore they fit it not to the Gospell, or the Primatiue times; but straine the Scriptures and Antiquitie to make it good: and so they maintaine this *Monarchie*, *Non quia diuini sunt, sed quia superbi sunt*, not because it stands with diuinitie, but because it makes for their pride: *Nec no- uerunt (curant) Christi sententiam, sed amant suam, non quia vera est, sed quia sua est*; they care not what our Sauour instituted, or the Church practised, but they loue their owne *Monarchie*, not because it is lawfull, but because they possesse it; and like vsurpers forbear no colour, or pretext to vphold their possession.

69. Not a Priest, or Iesuite, that deales in this cause, but he doth *plausum petere prestigia*, seeke commendations by a new juggling-tricke, by a counterfeited distinction, or falsified authority, to deceiue his Readers.

Aug. super Ioh.  
12. Hom 50.

ders. They say, that Saint *Peters Monarchie* is concluded in those words; *Tibi dabo claves, &c.* We answer; Those words were not spoke to *Peter* onely, but to all the Apostles, and the whole Church, and so inforce not this *Monarchicall* prerogative: We proue this out of Saint *Augustine*, and they haue it themselves in the Canon Law, 24. q. 1. c. *Quodcumq;*; where Saint *Augustine* saith, that *Quodcumq;* ligaueris, &c. was not spoken to *Peter* only, but to the Church; for *Peter*, when hee received the Keyes, *Ecclesiam sanctam significauit. Du Vall* the *Sorbon* confesseth, that Saint *Augustine* saith, *Datus esse claves toti Ecclesia*, but corrupts it thus; *id est, Petro propter Ecclesiam*: as if Saint *Augustine* lacked language to expresse his meaning. And by these absurd glosses they corrupt their owne Canons.

Summ. de Leg.  
1. 4. c. 3. n. 4.

Aug. Tr. 140.

70. When we proue, that they were not giuen to Saint *Peter propter Ecclesiam*, for the Church, but to the Church immediately; because all the powers, which are giuen to Saint *Peter*, were bestowed vpon all the Apostles, *immediate a Christo*, to be held immediately of *Christ*, and not of Saint *Peter*: they confesse, that they were giuen to all the Apostles immediately from *Christ*, *sed Petro diuerso modo, & magis perfecto*; but there being found no one word of prooff, either in the Scriptures, or Antiquitie, *vide se si responsio illa, non dementia nominanda est*: when it is euident, that *Potestas clauium, ligare, soluere, pascere, hoc facere in mei commemorationem; Ire in uniuersum mundum, baptizare in nomine Patris, & Filij, et Spiritus sancti, &c.* were giuen to all the Apostles in an Arithmetticall proportion, and not Geometricall.

71. If

71. If this will not serue, they will tell you, *Petro  
datus esse clauis ut capiti, caeteris ut membris*. If wee  
answere, that Saint Peter was not then the Head,  
when the *Keyes* were giuen, but was chosen after-  
wards by the consent of the Apostles, when our Sa-  
uiour was ascended, as their *Anacletus* testifies; who  
saith, *Apostolos alioqui pares in honore et potestate, Pe-* Dist. 27. c.  
in nouo.  
*trum Principem suum esse voluisse*. Suarez will glosse  
it, and tell you, that *Illud verbum (Voluere) non de* Suar. de Leg.  
l. 4. c. 3.  
*voluntate antecedente, siue eligente; sed de voluntate*  
*consequente, et acceptante, intelligendum esse*: that phrase  
(would haue him their chiefe, or Prince,) was to be  
vnderstood not of the electing him, but of the con-  
senting to his election made by our Sauour. *Nolite* cic.  
*existimare, indices, non unam et eandem omnibus in lo-*  
*cis esse fraudatorum, et inficiatorum impudentiam*: they  
hope, that any mist of an obscure distinction will  
bleare the eyes of their partiall Readers. The Apo-  
stles (saith *Anacletus*) being *alioqui pares in honore et*  
*potestate, voluerunt Petrum esse Principem suum*. If  
when the Apostles were equall in honour and power,  
they would haue Peter their Head, or *Primate*, that  
will of theirs was *antecedens, et eligens*: for had hee  
beene chosen before by our Sauour, and so the will  
consequent, and consentient, as he supposeth; then  
it could not haue beene said, *Apostoli pares in honore*  
*et potestate voluerunt, &c.* but *Apostoli impares in ho-*  
*nore et potestate, voluerunt*; for after Saint Peters pre-  
ferment to this honour by our Sauours appointment  
(if any such were) there was no imparitie in honour  
and power betwene him and his fellow-Apostles:  
so that *Apostoli, &c. voluerunt Petrum esse Principem*

*suam*; implyeth their election of Saint *Peter* to the *Primacie*, and not our Sauours appointment of him.

72. Secondly, if we answer, that all the Apostles were *capita*, as well as *Peter*; and *Peter* a member as much as they; and though he had the *Primacie*, and so might be *caput* in respect of them, yet partakes equally those gifts, which were equally giuen to them all, though somewhat particular belong to the *Primacie*: as the head in the body partakes indifferently that power or sense of feeling, which is giuen to the whole body, though it haue other senses proper to it selfe: They will reply; though they were giuen in the same measure and proportion to the Head, and the members, to *Peter*, and the other Apostles, yet both *Potestas ordinis, et iurisdictionis*, and the consequents of them, were giuen to *Peter*, as to the Head, *tanquam ordinaria, et perpetuo duratura*; that is, to him, and to his successors; but to the other Apostles, *per modum legationis, et personalis muneris, finiendi cum vitâ ipsorum*.

Suarez *ibid.*  
n. 8.

73. If we proue this to be false, and shew, that the power of the rest of the Apostles was not legantine to last for their liues onely without delegation; but ordinary to them, and their successors, as Saint *Peters* was: (for Saint *Iohn*, and Saint *Paul*, and the other Apostles, ordained many Bishops, who receiued from them both *potestatem ordinis*, and *iurisdictionis*, and *legislationis*, as they terme them falsely, as will appeare in fit place :) They answer; that for orders, or ordination, all the Bishops in the World then had the power, and authoritie, and succession, *mediâ autoritate Petri*,

*Petri, mediatè*, or *immediatè* : for either Saint *Peter* Suarez libid. n. 25. made them Bishops, or else the Apostles, who were consecrated by Saint *Peter*, and made Bishops by him.

74. If you reply, that our Saviour made both Saint *Peter*, and the rest of the Apostles, Bishops immediately himselfe, either as he made them all Apostles, or when he made them all Apostles : *Bellarmino* will tell you, that the other Apostles were not made Bishops by our Saviour, but by Saint *Peter* : and among many vanities (not fit for this breuitie) hee doth instance in Saint *James* the younger, who was made Bishop of *Ierusalem* by Saint *Peter* and the other Apostles ; not immediately by *Christ* : and proueth it by three authorities, viz. of *Anacletus*, of *Clem. Alex.* Anaclet. Epist. 2. Euseb. Eccles. hist. l. 2. c. 5. Hieron. de viris illis in Iacobum. and, and of Saint *Hierome*. But this is first a fallacie ; for our question is of the Apostles, as they were Bishops, and had the whole World for each mans Territorie ; *Euntes docete omnes gentes*, which was our Saviours institution ; not as they or other were limited to peculiar Cities, or Diocesse, as Saint *James* was here to the Church of *Ierusalem* ; which is an Ecclesiasticall, or Apostolicall constitution. And the better to conceale this fraud from his Reader, hee alledgeth the testimonie of *Clement* out of *Eusebius*, but falsifieth it, as if *Clement* should say, *Iacobum a Petro, Iacobo, & Iohanne ordinatum Episcopum* ; that *James* was ordained a Bishop by them, and not by our Saviour : whereas *Eusebius* hath it, *Iacobum a Petro, Iacobo, et Iohanne ordinatum Episcopum Hierosolymarum*, hee was made by them the Bishop of *Ierusalem*, of that Prouince, or Diocesse ; whereas before  
he

he was made a Bishop at large, as the other were; not tied to one place. And so all this disputation, *Definit in falsum mulier formosa superne*; ends in a fallacie and falsification, though it pretend to the World a fayre, but meretricious for-head of truth.

75. Secondly, if you vrge, that the other Apostles, Saint Paul and Saint John, &c. had *potestatem iurisdictionis*, wheresoeuer they went, *et potestatem ad ferendas leges, obligantes uniuersam Ecclesiam*, as much as Saint Peter, as appeares by antiquitie: they will tell you without any ground, or reason for it; *Reliquos Apostolos ordinariè illas non tulisse, nisi ex consensu, & acceptione Petri: vel certè eas tulisse in eis prouincijs, in quibus prædicabant, et postea non nisi sciente & consentiente Petro, ad totam Ecclesiam diminaſſe.* If a prooffe be demanded of this assertion, or some example, or authoritie for it: there is nothing to be said for it, but that otherwise, if this were not so, *Peter was no Monarch*, but the Apostles had equall power with him, and that ordinary: but *Peter* (saith hee) was a *Monarch*; which wee deny; and it is *petitio principij*, and a foule blemish to a faire Disputant.

76. Thirdly, if you affirme, that the other Apostles, Saint Paul and Saint John, &c. gaue vnto others, as they past along, *potestatem ordinis*, to baptize, to administer the Eucharist, &c. They will tell you out of their *Anacletus*, that *In nouo Testamento post Christum, a Petro cepit sacerdotalis ordo; & quod Christus suis manibus solum Petrum baptizauit*: also that *Peter* baptized *Andrew, James* and *John*; and they the other Apostles: and that this is a speciall Prerogatiue to proue

Shar. ibid. n. 9.

Epist. 1.  
Bellar. de Pont.  
11f. Rom. l. 1.  
c. 23.

proue *Peters Primacie*: and is affirmed by *Enodius*,  
 (Bishop of *Antioch*, next after *Saint Peter*) in an E-  
 pistle of his intituled *τὸ φῶς*, or *Lumen*, and is cited *Niceph. l. 2. c. 3.*  
 by *Nicephorus*. But this is some counterfeit stuffe, and *Baron. Tom. 1.*  
*Baronius* saith of it, *Hanc Epistolam ab antiquioribus nec*  
*citam, neq. aliter cognitam esse reperimus*: Wee finde  
 not this Epistle alledged by any of the ancients; nei-  
 ther doe we know, that any such is extant, but by  
 the report of *Nicephorus*, who liued almost 1300.  
 yeares after him. Now if we answere directly out of  
 the Scriptures; *Iesus non baptizabat ipse, sed Discipuli* *Iohn 4.*  
*eius*; *Gretzer* will replye confidently, *Baptizabat, sed* *Gretz. Defen.*  
*non ordinariè baptizabat*: admit that he baptized but *Bellar. sa. l. p. 616*  
 once, why might he not baptize all the Apostles at  
 that time with *Saint Peter*, as at one and the same  
 time he washed the feete of all his Apostles.

77. But *Saint Augustine* distinguisheth better, ac-  
 knowledging, that *Saint Iohn* saith, *Iesum venisse in* *Iohn 3.*  
*Indeam, & ibi baptizasse*: and in another place, *Ie-* *Iohn 4.*  
*sum non baptizasse, sed Discipulos eius*: which seeming  
 contradiction he salueth not with *ordinariè, & non*  
*ordinariè*, as *Gretzer* doth; but saith *Christus baptiza-* *Aug. super Ioh.*  
*uit, & non baptizauit: baptizauit, quia ipse mundauit;* *tract. 19.*  
*non baptizauit, quia non ipse tingeat*: or else thus: *Aug. Epist. 108.*  
*Baptizabat Christus presentia maiestatis, non autem bap-*  
*tizauit manibus suis*. And of this opinion, that our  
 Sauour baptized none with his owne hands, is *Saint*  
*Chrysostome Homil. 28. sup. Iohan: & Hom. 3. sup. Act*  
*Apost*: whom *Theophilact* followes, and *Iansen. sup. 4.*  
*Iohan*: and *Melchior Canus, l. 8. c. 5.* and *Rupertus*.

78. For my owne part, I am ready to follow a  
 middle course, betwene these extreames, and neither

Augst. Epist.  
108.

belecue, that our Sauour baptized the rest of the Apostles, and not Saint *Peter*, which was the opinion of a certaine *Novatian*, as you may reade in Saint *Augustine*; nor yet that he baptized *Peter* onely, and not the other Apostles, which is *Bellarmines* assertion out of a counterfeit *Euodius*; both alike absurd: neither yet that hee baptized not any at all, which hath reuerend Authors; but that all the Apostles were baptized by him.

Tom. I. lib. 31.  
N. 40.

79. For in Saint *Augustines* time it was not a question, whether the Apostles were baptized or no, (as *Baronius* falsely affirms) neither ought it to be a question (saith he) *quando quisq; fuit baptizatus, sed quoscunque legimus in corpore Christi, quod est Ecclesia, pertinere ad regnum celorum, non nisi baptizatos intelligere debemus*: But the question then was, whether the Apostles were baptized with the baptism of *Iohn*, or with the baptism of *Christ*. S. *Augustine* saith, many were of opinion that the Apostles were baptized with the baptism of *Iohn*: but he thought it *magis credibile*, that they were baptized with the baptism of *Christ*; and he giues his reason for it. *Neq; enim* (saith he) *ministerio baptizandi defuit, ut haberet baptizatos seruos, per quos ceteros baptizaret*, (hee saith not, *Baptizatum Petrum, per quem ceteros baptizaret*) *quia non defuit memorabilis illius humilitatis ministerio, quando eis lauit pedes, &c.* So that we cannot reconcile these Scriptures by distinguishing *Baptizabat, sed non ordinarie, ergo Petrum solum*; but *Distingue tempora, & reconcilia bis*: he baptized his Apostles first, *Ioh. 3.* and after that it is said *Ioh. 4.* as Saint *Augustine* notes, *Iesus non baptizabat, sed Discipuli eius.*

Aug. Epist. 108.

80. There

80. There is a notable place in Saint *Cyprians* Booke *De unitate Ecclesia*, to proue the equality of the other Apostles with Saint *Peter*, though the *Primacie* were in him: if you alledge this to them, and say, *Hoc erant vtiq; & ceteri Apostoli, quod fuit Petrus, pari consortio praediti & honoris, & dignitatis*: *Suarez* answereth, that this equality is to be vnderstood *formaliter, seu quantum ad dignitatem Apostolicam, et eam* <sup>l. 4. c. 9.</sup> *Iurisdictionem in uniuersum orbem, qua prae se ex vi illius dignitatis data est*: yet, saith he, *excelluit Petrus in Pontificia dignitate*. But if by the excellencie of his Pontificalitie he vnderstand a *Monarchie*, as their vse is; it is an absurd begging of the question: if hee meane a *Primacie* onely, the distinction is idle; for not prioritie, but superioritie takes away paritie.

81. It is scarce credible, how they haue corrupted this discourse of Saint *Cyprian*, not onely by these vaine glosses, but by adding to it, and detracting from it, to erect this *Monarchie*, which is there demolished. To these words alledged by Saint *Cyprian*, *Tu es Petrus, & super hanc petram aedificabo Ecclesiam*; they haue falsly added, *super unum aedificat Ecclesiam suam*; and omit two or three lines, that those words might fit the better. This I thinke, was begunne by the late corrupters of the Canon Law, and so it is found in all, or most editions, since the yeere 1540. for the Copies printed then, & before 1525. acknowledge no such words: this you finde in the *Decrees* 24. q. 1. c. *Loquitur*, if you compare these editions.

82. From hence it seemeth to haue crept into the originall Author himselfe; and because these words fauour their *Monarchie*, they choose rather to corrupt

the Author by the false Canon, then correct the Canon by the true Author: for the *Cyprian*, which I use, was printed at *Paris* 1564. and hath no such words. But if you consult some later editions, as also that of *Iustus Calvinus*, alias, *Iustus Baronius* (that is, of him, who of a *Calvinist* for better maintenance became a *Papist*, and so changed his name with his religion) you shall finde in his second booke of *Pre-scriptions* against heresies (which is this booke of Saint *Cyprian De unitate Ecclesia*) at the third Chapter, not onely those words added out of the corrupted Canon Law, *Super illum unum edificat Ecclesiam suam*; but in another place not farre off, *unam constituit cathedram*, and some other additions; which corruptions are not found in the Canon Law: whereby you may perceiue, they are so farre from amending that which is amisse, that they doe *proficere in peius*, and daily adde more corruptions to the writings of the ancient Fathers to extoll, and magnifie Saint *Peters Monarchie*.

83. Thus, where *Arnobius* saith vpon *Psal.* 106. *Tradidit Petrus baptismum Christi, in quo* in which baptisme, or in which *Iesus Christ*, *uniuersa flumina in deserto huius mundi benedicuntur usq; hodie à Petro*; all the Riwers in the world are blessed and hallowed, from the time of Saint *Peter* to this present day: *Stapleton* reades most corruptly thus, and definitiue-ly of Saint *Peter*; *Uniuersa flumina in deserto huius sæculi benedicuntur usq; hodie à Petro*, all the Riwers in the world are blessed, and hallowed by Saint *Peter*, euen vnto this day; ascribing that which is due to our Sauour and his baptisme, to Saint *Peter* and his baptisme,

baptisme; belike, because hee holds with *Bellarmin*: that all Christian baptisme proceedes from Saint *Peter* to the other Apostles, and so to the whole Church for euer.

84. Againe, where *Arnobius* saith in the same place, *Ipse posuit exitus aquarum in sitim, ita ut qui exierit foras ab Ecclesia Petri, siti pereat*: which is, either, *Christus posuit exitus aquarum in sitim*; *Christ* by his preaching, gaue many floods of heauenly waters, to quench the desire of thirstie soules: or if you will; *Peter* by his preaching, as he passed along, sent out many floods of heauenly water into the world, &c (which is true also of the rest of the Apostles :) *Stapleton* makes him to say for *Peters* greater honour about them; *Ipsum esse exitus aquarum in sitim*, equalizing him to his Master, who was indeede the water of life, which whosoeuer drin<sup>d</sup> eth of, should thirst no more. Surely though our Sauour, (as *Tertullian* saith) *affectauit charissimo Discipulorum, de figuris suis, nomen peculiariter communicare*, and tearmed him a *rocke*, as our Sauour was called figuratiuely; yet hee neuer imparted to him his Essentialls, to be the water of life, that *exitus aquarum*, which should runne along to euermlasting saluation.

85. But of these vaine glosses and impious corruptions of the Fathers and Scriptures, to maintaine this *Monarchie facio finem, ubi non est finis*. That, which hath beene said at diuers times (I hope) will suffice to shew, that Saint *Peter* had no Monarchicall power ouer the rest of the Apostles, who in honour, power, and authority were equall to him; and that all the reasons they alledge for it, are false and fallacious,

and but craftie shifts, and by-ways, to deceiue their Readers, and leade them to error.

Cic. l. 3. de Na-  
tu. Deorum.

86. It will perchance scarce seeme credible vnto their followers, that so many men of learning, and professors of Religion as are to be found in so many Colledges of *Iesuites*, (to say nothing of other orders, and Religions) should consent to betray so euident a cause with falsifying, forgerie, and fallacious sophistrie, seeing, *Vitiorum sine vllâ ratione grane ipsius conscientia pondus est.* If they esteemed not their Christianitie, yet the very conscience of these sinnes should be an heauie burthen to them. No question, their number, their learning, their profession, their outward shew of holinesse, and Religion, their vnanimous consent in this grosse error, carry captiue many well-meaning people, who cannot judge of these their writings.

Cic. de Leg. l. 3.

87. And to say the truth, *Quod tam desperatum collegium, in quo nemo a decem sanâ mente sit?* Who would thinke the societie to be so desperately wicked, that (I say) not one *Iesuite* among tenne, but not in tenne Colledges of *Iesuites*, one should haue a sound heart to acknowledge that truth, which with so manifold glosses they labour to conceale? for those *multi tramites*, those by-pathes, which they vse, shew, that it is *via mendax*, a deceitfull lying way, which they walke in; and that they treade it of purpose to leade men to error, nay *ad occasum*, to their vtter destruction. But they haue their reward; the same which *Lactantius* allotted the Philosophers which opposed Christianitie; when he saith, *Quisquis veritatis, contra quam perorat, infirmare voluerit rationem, ineptus, vanus, ridiculus apparebit.*

Lactan.

Lactan. l. 5. c. 1.

88. If

88. I hope, I shall not neede in this place to vse his exhortation to our yonger Students: *Ne parimini vos, quasi homines imperitos istorum fraudibus illis, nec simplicitas vestra prada, ac pabulo sit hominibus astutis.* And yet why should I not vse it? Many of vs haue beene carryed head-long with as slender reasons, and as grosse fallacies and corruptions, to vilifie and confound the ancient *Hierarchie* of the Church, as those are, with which the Papists are moued to maintaine and dignifie their *vsurped Monarchie*: and it is to be thought, that had their education beene there-after, they would haue shewed themselues as prompt and ready to vphold the *Monarchie*, as they be forward and resolute to oppugne the *Hierarchie*.

*Ibid.*

89. For the Deuill, who is *praeursor via stultitia*, the chiefe guide in the by-pathes of errour and folly, *cuius vis & potestas omnis in fallendo est*, whose chiefe power consists in falschoods, and fallacies (as appeareth both by his discourse with our innocent parent, and our innocent maker, and redeemer,) *Homines in fraudem non posset inducere, nisi verisimilia illis ostendendo*; and there is as much probability at least in the defence of the Popes *Monarchie*, as in maintaining the *Puritans Democracie*, or oppugning our *Hierarchie*.

*Laflaut. 6. c. 7.*

90. Wherefore good counsell is not amisse in this place, to take heede of these fraudes, not rashly to giue credite to the Polemicall writings, but to stand to the truth of our owne profession, and to vse our best wit and industrie to discouer their fallacies; for *Inter ingenium & diligentiam per paulum loci reliquum est arti*; or *fraudi*: Vse your wits, and diligence; and their fraudes will easily appeare.

91. Nei-

## The fourth Sermon.

91. Neither are you to wonder, or much to be moved, that so sleight and weake glosses should captivate so many with a false conceit, and settled imagination of this *Monarchie*, so that they should refuse the oath of *Supremacie* to their true *Monarch*; nay, euen the naturall oath of *Allegiance* to their Liege-Lords and Soueraignes, euen in their temporalities, with hazard of liberty, life, and liuing: for you know, that there is not onely *ἀγνοία καὶ ἀπρόφασιν*, *ignorantia pura negationis, cum quis simpliciter alicuius rei cognitione destitutus est*, such as Children, and meere rusticks are subject to, and such as follow and maintaine a custome in error; who are vncapable of all conclusions of arts, and other faculties: but there is also *ἀγνοία καὶ δόξα ἀδόξα*, *ignorantia praua dispositionis, cum quis falso argumento deceptus, falsam sententiam animo complectitur*, and so perfwadeth himselfe to know that, which he knowes not, or not altogether as hee ought to know it.

92. Now this ignorance *praua dispositionis*, which is common to many Students, is the mother of the first of those three kindes of error, which Saint *Augustine* mentioneth, and is this. *Cum id quod falsum est, verum putatur, etiamsi aliud, qui scripsit, putaueris*; as if a man should beleue, that *Radamanthus* heard, and determined causes in Hell, which concerned the dead, because *Virgil* saith,

*Gnosius hac Radamantus habet durissimaregna,  
Castigatq, auditq, dolos;*

which is most false, and *Virgil* himselfe neuer beleued it: but vsed poetickall fictions to teach, and delight his Readers. For I assure my selfe by most  
euidēt

Arist.

Aug. de ciuit.  
Creden. c. 4.

Æn. 6.

euident proofes of so many sleights, and shifts, and falsifications, and contradictions, and all manner of fallacious dealings vsed by heretickes, and false teachers of the Primitiue times, and imitated by *Bel-larmine*, that he beleeueth no more, that the Pope is the *Monarch* of the Church, then *Virgil* thought, that *Radamanthus* was the Lord chiefe-Iustice in Hell.

93. I take not vpon me herein to censure his learning, which I admire; for *vbi bene, nemo doctius*; as also *vbi male, nemo fallacius*; the former excellencie is to be found in his writings against the *Anabaptists*, *Settaries*, & *Schismatickes* of these times, but especially against the *Arians*, and *Antitrinitarians*; in his bookes *De Christo*; but this that I speake, is to note his dishonestie, & symbolizing with those false Apostles in all those sleights, which *St. Paul* notes to be vsed in his time to seduce the simple: and they, that through weaknesse beleue such teachers, fall into two errors, *Aug. Ibid.* as Saint *Augustine* notes, *Quod & rem non credendam credunt: neq; id putandus est credidisse ille, quem legunt*: first they beleue that which is false; and secondly, they falsly imagine, that their teachers beleue it.

94. I speake all this to confirme you in that truth which you professe; not that I thinke any here present tainted, or infected with this error: for as Saint *Augustine* sometimes said, beholding his Au- *Aug. in Joh. trakt. 39.* ditorie, as I doe you: *Quidam fortasse sunt in ista multitudo Arriani, non audeo suspicari esse Sabellianos*: So there may peraduenture be present in this Auditorie certaine *Puritans*, or *Precisians*; I doe not beleue there is any *Papist*: *Hæresis, ista* (as Saint *Augustine* said of the *Sabellians*) *nimis antiqua est, & paulatim eniscerata*; *Poperie* in this place (blessed be God) is  
Y antiquated,

## The fourth Sermon.

antiquated, & by little & little in proceſſe of time euil-  
 cerated, vnbowelled, and the heart of it broken : *Ar-*  
*rianorum autem* (as he ſaith) *videtur habere aliquam*  
*motionem, quaſi cadaueris putreſcentis, aut certè ut mul-*  
*rum, quaſi hominis animam agniti,* The Puritan error  
 ſeemeth to haue but little motion in the elder ſort, ſo  
 much as may be in a putrifying carcaſſe; or at the  
 moſt, as in a man giuing vp the Ghoſt: but *Qui no-*  
*runt os adoleſcentioris Academiae,* they who know the  
 conditions of many of the younger ſort, *qui non de-*  
*lectu aliquo, aut ſapientiâ ducitur ad iudicandum, ſed im-*  
*petu nonnunquam, & quadâm temeritate;* think that this  
 error hath taken hold faſt on many of them : *Oportet*  
*inde reliquos liberari, ſicut inde multis liberati ſunt;* It  
 were well for the peace of the Church, that the reſt  
 were deliuered from that error, as others haue beene;  
 and were informed, that they alſo hold this firſt  
 kinde of error, that Saint *Auguſtine* mentions, and I  
 haue obſerued in the Papiſts : *Id quod falſum eſt, ve-*  
*rim putant; cum aliud, qui ſcripſerunt, putauerint;* they  
 hold thoſe poſitions, which are abſurdly falſe, and de-  
 ſtructive, of that forme of gouernement which our Sa-  
 uiour left to his Church, by one extremitie of the  
*Democracie*; as the Papiſts doe in the other extremitie  
 of a *Monarchie*: and yet their leaders and guides,  
 and corrupters, *aliud, quam ſcripſerunt, putant,* be-  
 lieue not, as they write, and inſtruct others: but the  
 very oppoſite part, which they ſeeme to oppoſe, as  
 appeareth both by this their ambitious encroachment  
 vpon the Churches honour; which none affect more  
 prepoſterouſly, or abuſe more corruptly:  
 as alſo by their fraudulent manner of writings; for in  
 ſome

some of their bookes are found *mille testimonia, mille Vincent. exempla, mille auctoritates, de lege, de Psalmis, de Apo- Lirin G. 37. stolis, de Prophetis*, but yet interpreted *tam nouo, tam malo more*, that you may be assured, that they were racked, and strayned to this purpose, euen to contradict that truth, that *Hierarchie*, which their consciences acknowledged; as you may obserue (to omit others) in *Parkers schismaicall books of the Crosse, and the Church gouernement*; where you may obserue more Scriptures, and authorities of Fathers, and Councils voluntarily abused to ouerthrow that ancient *Christian cer monie of the Crosse in Baptisme*, and the Churches *Hierarchie*; then can be found in *Bellarmino* to maintaine his *false usurped Monarchie*.

95. Both these extremities know the truth, which they oppose; and though they be daily conuincd, yet *pro animositate sua peruersitatis* (as Saint *Augustine Aug. Epist. 43.* said of the *Rogations*) *contra veritatem sibi notissimam amicumt*. An impiety (saith he) *qua fortasse idololatram superat*, and wherein the Diuels triumph aboue measure, *dum errores suos humanis erroribus (fraudes Aug. de Cathe- chiz. rudibus. suas humanis fraudibus) pascunt.* G. 19.

96. But let vs speake nothing but the truth in these, and the like questions; let vs heare nothing but that truth which our Sauiour deliuered, who himselfe prescribed the true forme of gouernement in his Church. Out of his mouth wee haue learned him, who is the truth; out of his mouth we haue knowne his Church, which is partaker of his truth; from his word interpreted by his Church we haue learned the true Church gouernement, which hee instituted, and which we entertaine, and in which wee liue: and if

*The fourth Sermon.*

we make our selues not vnworthy of the continuance  
 of so great a blessing, shall by Gods good fauour re-  
 maine in the same to the worlds end. Grant this  
 Lord Iesus, the great MASTERS and sole Monarch, the  
 Author and establisher of it: To whom with  
 the Father, and the holy Ghost, three per-  
 sons and one God, be ascribed all ho-  
 nour, praise, and glory, for  
 euer and euer,  
 AMEN.

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FINIS.

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## ERRATA.

- P. Age 7. line 25. for *Monarchium* reade *Monarchicum*.  
 P. 13. l. 14. corruption, r. corruption.  
 P. 25. l. 25. *Dominum*, r. *Dominum*.  
 P. 31. l. 9. to makes law, r. to make lawes.  
 P. 39. l. 21. *not* r. *non*.  
 P. 53. l. 19. *seruum*: r. *seruum*.  
 P. 56. l. 31. *κυριότητες*, r. *κυρίότητες*.  
 P. 120. l. 28. *Αποστολοι*, r. *Απόστολοι*.  
 P. 144. l. 22. *imagine*, r. *imagine*.

